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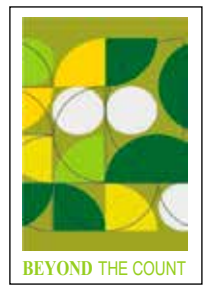

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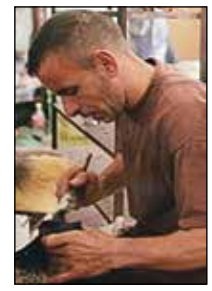

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WASHTENAW JEWISH NEWS

September 2021 Elul/Tishrei 5781/5782 Volume XXI Number 1 FREE

What does it mean to hear the shofar?

By Akiko Yonekawa, reprinted from Transformative Teshuvah: a High Holiday Resource For a More Just World from the Avodah Institute for Social Change

Rabbi Yohanna Kinberg

What is the shofar saying?

The sound of the shofar has a complex character:It is the alarm that wakes you from your slumber and urges you to repent

It is the cry of Sarah when she found that her husband took her son to sacrifice him to God
It is the cry of the mother of Sisera, the general of a Canaanite army, as she waited for him to come home from battle not knowing that he had already been slain
It is a reminder to us that God provided a ram in place of Isaac, preventing Abraham from sacrificing his only son
It is a calling out to God to remember us on this day
It is a joyful sound
It is a shout
It is a prayer
Not all Jews are obligated to hear the shofar. And not all Jews are hearing. And not all Jews go to synagogue or have access to a shofar blowing outside of synagogue. And the shofar service can be overwhelming and scary and noisy. But while the Rosh Hashana shofar experience is usually situated in a service, it is meant to direct attention outside the confines of the service, to the world around us. For those of us who will hear the physical shofar and those of us who will not, what are the cries of the world which the shofar directs us to hear?

What are we supposed to feel when the shofar is blasted?

The shofar is sounded every day but Shabbat and the 29th day of the month leading up to Rosh Hashana. Then there are as many as 100 shofar blasts on Rosh Hashana. In the Torah, Rosh Hashana isn't even called Rosh Hashana — it's referred to as a day of blasting or a day of rest and remembrance commemorated with blasting. Although we have many rich traditions associated with Rosh Hashana, the most central one seems to be that it is a day for blowing the shofar, but the mitzvah itself is to hear the shofar sounded.

What does it mean to hear the shofar?

The rabbis of the Talmud wonder what it means to have a mitzvah to hear something. Does it count if you are passing by and you happen to hear the shofar? Does it count if you hear the echo of the shofar? Does it count if you hear it sounded by someone who didn't intend for it to be heard by another person? The rabbis, ever concerned with fastidiously performing mitzvot, are stumped by a mitzvah that seems so passive. Can you just happen to perform a mitzvah by walking past an open window? The rabbis seem to want there to be a measure of attention or intention required to fulfill the mitzvah.

What might it mean to hear the voice of the shofar in the world?

To heed the alarm that tells you it is time to make change in the world?
To attend to the parent crying out for their child?
To cry out for the loss of life to war and violence?
To remember those whose lives have been sacrificed in place of the privileged and powerful?
To call God out on this day?
To bring joy into a broken world?
To shout out against injustice? To pray without words?
Identify for yourself ways in which you will bring your attention and intention to the sounds of the shofar all around you. What do you need to be woken up to? Whose cries do you need to heed? Whom have you forgotten? What alarm are you raising? What joyful sounds are you bringing? What is calling you to action this Rosh Hashana? ■

Rabbi Seth Goldstein, photo by Erez Goldstein

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From the Editor

Turning the corner

I looked up this morning and saw the full moon of Elul; everything now falls inexorably fast toward the new year. The days of awe are early this year, Rosh Hashanah on September 7, and that feels right. We are so ready to turn a corner.

My own corner this year is owning the new-to-me identity of "small business owner." I'm finally following in the tradition of my family: work for yourself, find what to sell, support your family. The *Washtenaw Jewish News* is published by Jewish Community Media of Washtenaw County, LLC, of which I am the sole proprietor. I am happy to pay my taxes as such.

Clare Kinberg

Up until December 2019 when I formed JCMWC to publish the WJN, I had worked for Jewish nonprofits for several decades. In the 1980s, when I was starting out, the ethos that nonprofits should operate "like a business" was transforming the way we did things. Fiscal efficiencies, donor psychology, and branding competed with service and mission for nonprofit workers' attention. For me, there wasn't much competition since I ran away from money and I was only doing the work because of the mission. Still, fundraising was a big part of the work, just to keep the presses rolling, so to speak.

Having kids (23 years ago) changed my direction. I no longer wanted to run away from money, but it wasn't a 180 degree compensation. I just no longer wanted to run in the opposite direction. When I was a teenager I became convinced that money was the root of all evil. Not just love of money or greed, but money itself. I determined then to never do anything for money that I thought was truly important. I worked in delis and in factories or assembly plants: writing and editing was the important work, not to be mixed up with a paycheck. During this time I met a Russian Jewish immigrant in San Francisco who chided me that everyone knows "Anyone who is not a socialist at 20 has no heart, anyone still a socialist at 40 has no head." (Various versions of his witticism are sourced to François Guizot, Disraeli, Shaw, Churchill, and Bertrand Russell.) I prayed to keep my youthful heart.

Now at 66, I don't want to be bothered with ideology, but I still think the resources of a society can and should be used equitably. I still think writing and editing is important work. But now I see myself in partnership with other small business owners. I want WJN to advertise (at very reasonable rates) the goods and services of nonprofits and businesses to the community that is interested in them. I want to run a profitable business with nonprofit values — a business that still puts people before profits.

Shana tova. May all the corners you turn be peaceful and fruitful. ■

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Professor Scott Spector begins term as interim director of the Frankel Center for Judaic Studies

Jillian Luciow, special to the WJN

Scott Spector began his year-long term as Interim Director of the Jean and Samuel Frankel Center for Judaic Studies on July. Spector is Rudolf Mrázek Collegiate Professor of History and German Studies. He has been a member of the Frankel Center faculty since 1995 and served as Head Fellow of the 2015–2016 Frankel Institute for Advanced Judaic Studies theme year, "Secularization/Sacralization."

Professor Scott Spector

Spector will be working with the 2021–22 Head Fellow Professor Gabriele Boccaccini on the upcoming theme year, "Second Temple Judaism: The Challenge of Diversity" to cultivate a rich intellectual climate for the incoming cohort of fellows who will be comprised of both scholars in residence in Ann Arbor and those partaking remotely this fall. "It has been exciting to see us grow over the past 26 years into the leading Jewish Studies program we are today," Spector reflected.

The new Interim Director expressed enthusiasm about stepping into his new role as the University community undergoes a transition to in-person classes this coming fall. While acknowledging the complexities, new practices, and continued uncertainties among faculty members and students around learning and researching, Spector is excited for the opportunities that a hybrid environment presents. "We will be able to take the best of both worlds, continuing online events with international stars in their fields while we go back to teaching face-to-face and having most Institute fellows in residence. Our students are thrilled to be coming back to in-person learning and events."

Spector specializes in the cultural history of modern Central Europe, especially the rich intellectual life of German and Austrian Jews in the nineteenth and twentieth centuries. Focusing on the city life of Prague, Berlin, and Vienna, his books and articles have explored nationalism and empire, the sciences surrounding sexuality and crime, the politics of history-writing, and the dialogue between film and historical representation. His recent publications include "Violent Sensations" (Chicago 2016) which studies the creation of marginal figures in the scientific and sensational culture of fin-de-siècle Vienna and Berlin, and "Modernism without Jews? German-Jewish Subjects and Histories" (Indiana UP 2017), a study of German-Jewish culture between the Enlightenment and the Holocaust.

The Frankel Center for Judaic Studies is excited to welcome Scott Spector as Interim Director. "This is going to be a great year for the Frankel Center and I'm happy to be a part of it," Spector added. ■

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For more information, contact Joshua Scott, scottjos@umich.edu

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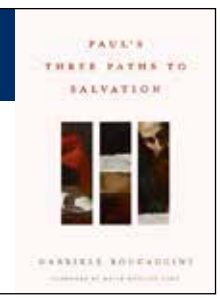

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Ann Arbor Area High Holiday Services 2021/5782

ROSH HASHANAH	Erev Monday 9/6	Tuesday 9/7	Second Day Wednesday 9/8
Ann Arbor Orthodox Minyan (AAOM)			
Services outside at U-M Hillel. Vaccs/ Masks required. Check website for tickets and updates. annarborminyan.org			
Mincha/Maariv	7:30p.m.		
Morning		9 a.m.	
Evening		7:45 p.m.	
Morning			9 a.m.
Tashlich at the Arb		4 p.m.	
Ann Arbor Reconstructionist Congregation			
Check aarecon.org for updates			
Erev Rosh Hashanah	7:15		
Morning Service		10 a.m.	
Children's Service		10:30 a.m.	
Tashlich (Walk JCC to Mallet's Creek)		5 p.m.	
Beth Israel Congregation			
Check website for updates bethisrael-aa.org			
Erev Rosh HaShanah	8p.m.		
First day Shacharit		8:30 a.m.	
Youth Programs		10 a.m.	
Tashlich and Mincha		4 p.m.	
Shacharit Day 2			8:30 a.m.
Youth Program			10 a.m.
Mincha and Ma'ariv.			7:30 p.m.
Virtual Havdallah			8:30 p.m.
Chabad House			
Afternoon/Evening Services	7:45 p.m.		
Morning Service		9:45 a.m.	
Sounding of the Shofar and festive meal		11:30 a.m.	
Afternoon Service and Tashlich		4 p.m.	
Evening Service		8:00 p.m.	
Morning Service Day 2			9:45 a.m.
Sounding of the Shofar			11:30 a.m.
Afternoon/Evening Service			7:45 p.m.
Hillel			
Inside and outside Hillel and the Union Ballroom. Register for the service you want to attend. Final locations will be emailed to you.			
Reform	7:30 p.m.		
Conservative	7:30 p.m.		
For Orthodox see AAOM	7:30 p.m.		
Reform		9:30 a.m.	
Conservative		11 a.m.	
Traditional Egalitarian (New this year)		8:30 a.m.	
For Orthodox see AAOM		9 a.m.	
Conservative Day 2 Morning			9:30 a.m.
For Orthodox see AAOM Day 2 Moring			9 a.m.
Conservative Day 2 Evening			7:30 p.m.
For Orthodox see AAOM Day 2 Evening			7 p.m.
Jewish Cultural Society.			
Rosh Hashanah (on Zoom)	7 p.m.		
Tashlich (at Island Park)		4:30 p.m.	
Pardes Hannah			
All on Zoom see pardeshannah.org for links			
Candle Lighting and Kiddush	7:30 p.m.		
Day 1 service		10 a.m.	
Day 2 service			10 a.m.
Temple Beth Emeth			
TBE Members, register by 9/1 for RH and by 9/9 for YK in the TBE Sanctuary. check templebethemeth.org for Live-Stream.			
Erev Rosh Hashana Service 1	6:30 p.m.		
Erev Rosh Hashana Service 2	8:30 p.m.		
Traditional Service 1		9 a.m.	
Pre– Reader at Marsh View Meadows		9 a.m.	
Family Service (Virtual)		10:30 a.m.	
Family In person at Marsh View Meadows		10:30 a.m.	
AARTY Rosh Hashanah: grades 9–12		10:30 a.m.	
Traditional Service #2		11:30 a.m.	
Shofar blowing, Tashlich and picnic at Furstenberg Nature Area		5:30 p.m.	

YOM KIPPUR	Erev Wed. 9/15	Thursday 9/16
Ann Arbor Orthodox Minyan (AAOM)		
Kol Nidre Evening	7 p.m.	
Morning		9 a.m.
Yizkor		11 a.m.
Minha and Neila		6:30 p.m.
Fast End		8:25 p.m.
Ann Arbor Reconstructionist Congregation		
Kol Nidre Candlelighting.	7:15 p.m.	
Yom Kippur Morning and Torah service		10 a.m. to 12:30p.m.
Children's Service		10:30 to 11:30 a.m.
Yizkor.		5 to 6:30 p.m.
Neilah		7:30 p.m. to Final shofar 8:30 p.m.
Beth Israel Congregation		
Kol Nidre	7:30 p.m.	
Teen Program (after Kol Nidre)	~ 8 p.m.	
Shacharit		9 a.m.
Youth Programs		10 a.m.
Group Discussion		5 p.m.
Mincha/Neila		6 p.m.
Break-the-fast		8:30 p.m.
Chabad House		
Candlelighting	7:26 p.m.	
Evening Service	7 p.m.	
Fast begins	7:44 p.m.	
Morning Services		9:45 a.m.
Yizkor Memorial Services		12:30 p.m.
Afternoon/Evening Service		6 p.m.
Fast ends		8:20 p.m.
Hillel		
Reform Kol Nidre	7 p.m.	
Reform Morning		9:15 a.m.
Conservative Kol Nidre	7 p.m.	
Conservative Morning		11:15 a.m.
Traditional Egalitariam		8:30 a.m.
Orthodox see AAOM Kol Nidre	7 p.m.	
Orthodox see AAOM		9 a.m.
Yizkor (Reform and Conservative)		4:30 to 5:30 p.m.
Neilah (Concluding service)		7 to 8:30 p.m.
Jewish Cultural Society		
Kol Nidre	7 p.m.	
Yom Kippur		2 p.m.
Break– the– Fast Virtual Potluck		6 p.m
Pardes Hannah		
Kol Nidre	7 p.m.	
Shacharit and Torah Reading		10 a.m.
Unetaneh Tokef & Meditative Avodah		2 p.m.
Mincha Moment, Walking Meditation and Gentle Embodied Practice		3:30 p.m.
Yizkor and Neilah		6:30 p.m.
Temple Beth Emeth		
Kever Avot ArborCrest 9/12 10 a.m.		
Kever Avot Washtenong 9/12 10 a.m.		
Kol Nidre #1	6:30 p.m.	
Kol Nidre #2	8:30 p.m.	
Traditional Service #1		9 a.m.
Pre– Reader at Marsh View Meadows Pavillion		9 a.m.
Family Virtual		10:30 a.m.
Family In Person Marsh View Meadows		10:30 a.m.
AARTY Service: grades 9–12		10:30 a.m.
Traditional Service #2		11:30 a.m.
Study Session		1 p.m.
Yizkor/Neilah		5:30 p.m.
Zoom Break-the-fast		TBD

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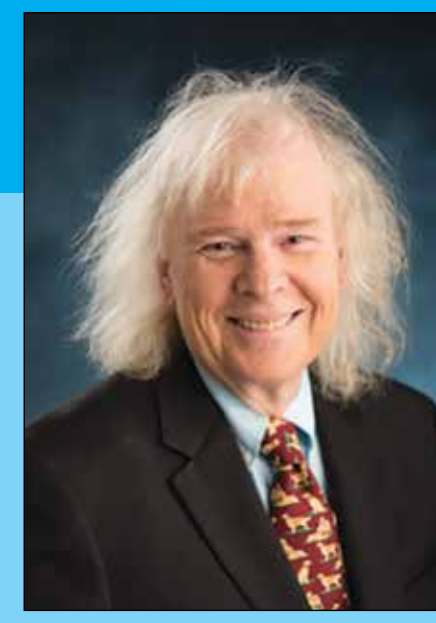
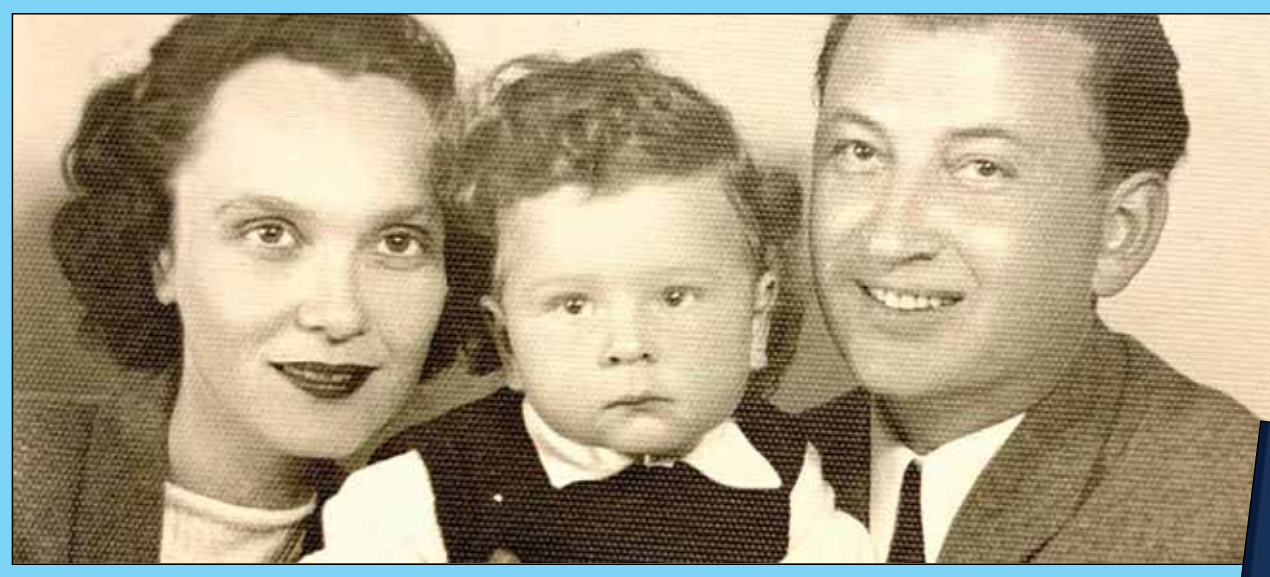
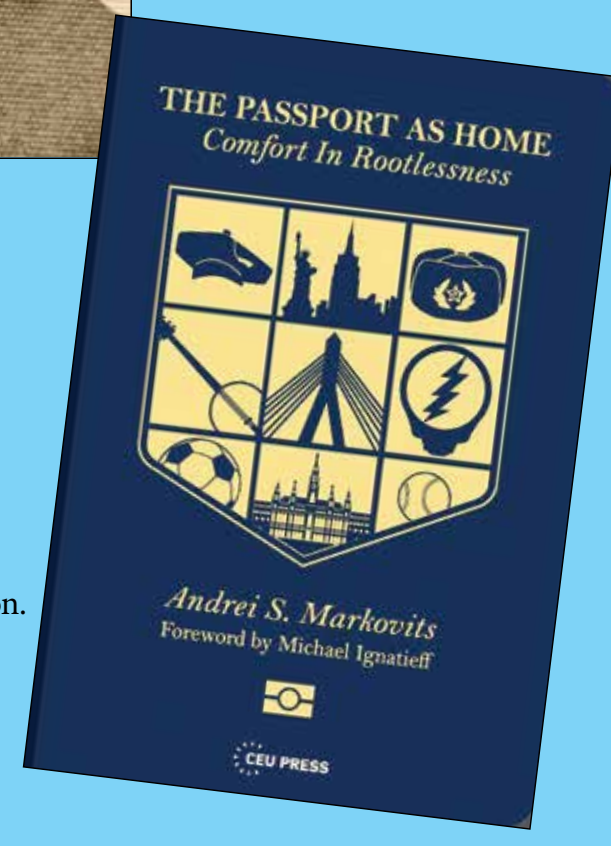
THE PASSPORT AS HOME: COMFORT IN ROOTLESSNESS a new book by Andrei Markovits







BOOK LAUNCH
hosted by the JCC of Greater Ann Arbor

SUNDAY OCTOBER 10 @ 7:00 PM - 8:30 PM
A free Zoom presentation with Andrei Markovits and moderator David Karen professor in the Department of Sociology at Bryn Mawr College as they discuss Markovits's new book The Passport as Home: Comfort in Rootlessness

"[The book's] subtitle — 'comfort in rootlessness' — is a challenge to an entire tradition. Here is a Jew, born in Timișoara, after the Holocaust which claimed so many members of his family, who emigrated first to Vienna, then to the United States and who does not look back in anger, nostalgia or longing for his lost roots. On the contrary, rootlessness, he says, was a 'source of joy not a source of anguish.'"

This is the story of an illustrious Romanian-born, Hungarian-speaking, Vienna-schooled, Columbia-educated and Harvard-formed middle-class Jewish professor of politics and other subjects. Markovits revels in a rootlessness that offers him comfort, succor, and the inspiration for his life's work. As we follow his quest to find a home, we encounter his engagement with the important political, social and cultural developments of five decades on two continents. Above all, the book analyzes the travails of emigration the author experienced twice, moving from Romania to Vienna and then from Vienna to New York.

"This evocative memoir takes us from boyhood in a multicultural neighborhood in Communist Timișoara and adolescence in Vienna to the tumult of '1968' at Columbia and thence to the magical margins of Harvard and finally the leafy streets of Ann Arbor, with many more transatlantic crossings and serendipitous chance encounters in between. A comparativist political sociologist unique in his attunement to cultural dynamics both high and low, Andrei Markovits lays unabashed claim to the identity of 'rootless cosmopolitan.' The book pays moving tribute to remarkable mentors, and captures with special sensitivity the distinctive perspectives of those extraordinary interlinked cohorts of intellectuals hailing from Central Europe who were either survivors themselves or had lost – as Markovits has – entire branches of family trees to the maws of Auschwitz. Ultimately most powerful, however, is Markovits' emphatic, infectiously joyous argument for the values of open-heartedness, empathy, curiosity, and compassion."

Dagmar Herzog, Distinguished Professor of History, Graduate Center, City University of New York

Researchers unveil massive study on Jews of color, boosting fight for racial justice with hard data

Asaf Shalev, originally for the JTA

For the past few years, Jews of color in the United States have been counted and recounted. They've been argued over and used as props in ideological battles.

Now their own voices have emerged as hard data with the release in August of the most comprehensive survey of Jews of color ever carried out.

The movement fighting racism within the Jewish community is heralding the study as a watershed moment.

Responses from more than 1,100 people in the study reveal a deep engagement with Jewish identity that has often come with experiences of discrimination in communal settings.

In some cases, Jews of color said they are ignored. In others they are casually interrogated about their race and ethnicity. Respondents said white Jews will sometimes presume a need to educate them about Jewish rituals or assume they are present in synagogues or schools as nannies and security guards rather than community members.

Some 80% of respondents said they have experienced discrimination in Jewish settings.

Titled "Beyond the Count," the study out of Stanford University corroborates with data and the anecdotes of racism in the Jewish community that have been widespread for years.

The study's sponsor and research team hope the findings will jolt Jewish institutions into funding initiatives for and by Jews of color and changing the composition of decision-making bodies to reflect Jewish diversity.

"This study validates the experiences of Jews of color, and it also takes away a bit of the illusion that Jewish community organizations are doing enough to respond to racism and racial injustice," said Ilana Kaufman, executive director of the Jews of Color Initiative, which commissioned and funded the study. Kaufman also shared her reaction to the study in an essay.

Its 1,118 participants were found through an online survey that started with a series of screening questions to ensure that only those identifying as Jews of color were included. The study was not designed to be a statistical representation of all Jews of color but as an in-depth sampling of the views. Interviews with 61 of the participants provided additional texture and nuance.

In a finding that baffled researchers, two-thirds of respondents were women.

Nearly half of the participants identified with one or more racial categories, while two-thirds said they were biracial, mixed or multiracial. One in five were Black or African-American, about a tenth were Hispanic or Latino, and a tenth were Asian. Some 7% identified as North African or Middle Eastern, and a small percentage identified with other racial or ethnic groups.

Two-thirds of the respondents were raised Jewish and a similar percentage have at least one Jewish parent. About 40% said they converted to Judaism.

The researchers behind the study noted the diversity of both backgrounds and views among the participants.

"Jews of color are anything but monolithic, but there are common, prevalent trends about the places and moments when they are not fully embraced by the community or made to only bring a part of themselves to a program or congregation," said Dalya Perez, a member of the research team who works as an equity strategist for Microsoft. According to her biographical description, Perez is the daughter of an immigrant father from the Philippines and a refugee mother who is a Sephardic Jew from Egypt.

Top left, clockwise, Gage Gorsky, Dalya Perez, Ari Kelman, Tobin Belzer, Vincent Calvetti and Tory Brundage. (Courtesy)

One Native American interviewee quoted in the report had moved to a new area and sought out community at a local synagogue. What the woman encountered were intrusive questions about her identity.

"At times I've had to compartmentalize sides of myself because it's just so mentally exhausting facing the 'What are you?' questions," she said.

A Black man who is active in the Jewish community told researchers about a similar experience of being scrutinized over his perceived differences.

"I went to Shabbat services recently and a woman came up to me and said without introducing herself, 'Shabbat Shalom. So are you here for a religion class? Did you convert?'" he recalled.

One set of findings that researchers said should galvanize Jewish leaders to specific actions has to do with Jews of color seeking community with one another. Nearly 40% of participants said they had no close friends who are also Jews of color and half said talking to other Jews of color about their experiences was very important. Jews of color can have a sense of belonging among white Jews, the survey said, but only about half said they have felt they belong.

Perez said these findings demand "tangible" investments in community initiatives for Jews of color.

Defining exactly what the term "Jew of color" means is a challenge that the researchers and the wider Jewish racial justice movement have grappled with for years.

Calling it an "imperfect, but useful umbrella term," the study said those who identified as Jews of color for a variety of reasons. Some were referring to belonging to a racial group as is common in the United States. Others use the term to capture their national, geographic or ethnic heritage, as in the case of certain Iranian, Ethiopian or Sephardic Jews.

The ambiguity of the term arose previously in debates over the total number of Jews of color in the U.S. Estimates of the community range from 6% to 15% depending on the study and definition. A 2019 report from the Jews of Color Initiative argued that the community has been chronically undercounted because of poor study designs.

The recent Jewish population report from the Pew Research Center did not attempt to answer the question, but it did conclude that 92% of Jews identify as white.

As the title "Beyond the Count" suggests, the new study's authors want to turn the focus away from past debates and move toward a deeper understanding of Jewish diversity.

Asked how they express their Jewishness, the participants offered five main responses. Three out of four said that working for justice and equality was very important to their Jewish identity. About two-thirds selected passing on their Judaism, honoring ancestors, remembering the Holocaust and celebrating holidays as very important expressions of Jewishness.

The quotes from interviewees enlivened the numbers and pointed to the wide-ranging ways in which Jews of color conceive of their identity. One woman, who identified as white, Black and Native, spoke about the significance of being outdoors and observing birds or the rustling of leaves.

"Nature grounds me that there's a creator responsible for all of this," she said.

An Indian American talked about the challenge of keeping kosher in the South, while an Asian American said they had recently brought people together for a Bollywood-themed Shabbat ritual.

"With every person I talked to, their story was so unique and interesting," said Gage Gorsky, one of the researchers. "Each time I said, 'Wow, yeah, another way to be Jewish that I hadn't even thought of.'" ■

Capturing learnings as the AARC enters the High Holiday season

By Rebecca Kanner and Emily Eisbruch

Lots changed during the COVID-19 pandemic, including, for many of us, how we worshipped and how we socialized. What a joy to experience the happy reconnections in the summer of 2021, as vaccines enabled the resumption of many in-person events. Now, on the brink of the New Year 5782, the Ann Arbor Reconstructionist Congregation is taking stock of lessons learned during the pandemic and taking steps to capture and continue some of the positive innovations.

As one example, the pandemic inspired an increase in creative outdoor activities for the AARC Beit Sefer (religious school). A Tu B'Shvat program centered on Ann Arbor's champion trees and a bike/hike relay experience connecting Beit Sefer families are two examples. "The healthy connection with the outdoors, and focus on Jewish environmental education is an emphasis we plan to continue," says Beit Sefer director Clare Kinberg. "For the upcoming school year we have plans for a monthly Beit Sefer program at The Farm on Jennings, a farm providing a diverse selection of certified naturally grown produce and flowers, owned and operated by AARC member Carole Caplan-Sosin."

At the congregational worship level, we recently invested in state-of-the-art equipment to deliver hybrid worship experiences that are meaningful both for in-person and online participants. According to Seth Kopald, who is a Board member and part of the AARC's Tech Committee, "We bought quality equipment so everyone will hear and see things clearly, and hopefully it will help those on Zoom engage on a deeper level. We really want people to feel a part of the services and other events. We are together even when we are apart." In July, the AARC was pleased to convene an outdoor Kabbalat Shabbat service and to kick off using the new sound system, with the event streamed live on Facebook.

In another innovation, color-coded name tags (using green, yellow or red circle stickers) were offered for those in-person at the July Kabbalat Shabbat. The colorful stickers were applied on name tags to indicate an individual's comfort with hugs versus handshakes versus socially distanced smiles. The stickers provide an easy mechanism for people to signal their level of readiness (or not) for friendly physical connection. The congregation will decide whether to continue offering the stickers moving forward.

AARC holds an in-person 4th Friday kabbalat Shabbat outside at the JCC in July with new technology to live Zoom the service.

Mishpocha groups, formed during COVID to facilitate AARC members keeping in touch, have proved highly successful. AARC members serve as hosts for small groups that meet weekly or biweekly on Zoom, providing a cohort for check-in, support, and even sometimes for sharing music, poetry and short stories. The friendships and new bonds continue as we emerge from the pandemic, and the Zoom check-ins may also continue.

Here's a friendly reminder that High Holiday services are a great time to check out the Ann Arbor Reconstructionist Congregation. Our online services are open to all. For more details, we invite you to visit the AARC website at https://aarecon.org/ or reach out to Gillian Jackson at aarcgillian@gmail.com. ■

High Holidays with Pardes Hannah

By Lucinda Kurtz

Pardes Hannah, the Jewish Renewal Community of Ann Arbor, enters the High Holidays after a year of creativity that has tapped into the wisdom and commitment of its members to deeply explore the wellsprings of our tradition as well as innovative approaches to our liturgy. The limitations of the pandemic and our movement onto the Zoom screen have only intensified our yearning to come together and daven as a community, drawing upon our wisdom tradition to guide us at this challenging time. Join us for Rosh Hashanah and Yom Kippur virtual services by finding the details of service times and Zoom links on our website: www.pardeshannah.org.

Our rabbi, Elliot Ginsburg, will guide us through services using a unique machzor that incorporates the traditional High Holiday service liturgy with newer approaches such as Kohenet segments that use feminine G-d language to include woman-honoring spirituality with deep roots in Jewish tradition. Other service leaders, such as Aleph rabbinical and cantorial student Gabrielle Pescador will lend their support, with Gabrielle adding her rich voice and accompanying harp music to the power of the service.

As in past years, the Pardes Hannah community selects a theme to guide us through the Days of Awe. Community members reflect on this theme, and at various points during the services, share some way its key concepts have resonated in our lives. In addition to the traditional themes of turning and renewal, this year's theme is Surfing the Ebb and Flow, meaning that the life force — the divine energy — flows out and returns, ebbs and flows.

Reb Elliot describes this theme in more detail:

Surfing the Ebb and Flow, or in Hebrew veha-hayyut ratzo va-shov, is based on a kabbalistic reading of Ezekiel 1:14. It captures a fundamental truth: that our lives, indeed life itself, is in constant motion, rising and falling, like the tide itself, in a dance of ebb and flow. On one level this pertains to the nature of awareness itself. Sometimes our consciousness is expansive and spacious, while other times consciousness contracts. At such times we often feel less alive, or even depleted and dry. In the flow mode, we feel ourselves to be awake, deeply aligned, or "plugged in;" when we are on the spectrum of ebbing, it is as though there is a film over our eyes, and we feel scattered or disconnected.

This oscillation unfolds in key aspects of our lives: in our spiritual practice, in our intellectual and work lives, in our embodiment, and in the web of our relationships.

Sometimes the Divine Feminine, Shekhinah, is near, and sometimes She is hidden. The Zohar captures this by likening Shekhinah to a Well/Spring. Sometimes we feel the divine presence bubbling up like a spring: at such moments, all we have to do is reach out our hands and drink. Other times, the Shekhinah is more like a trickle at the bottom of a well, Her blessing accessed only by repeated effort, by digging deep. We ask: What do we learn from fleeting moments of plenitude and grace? How do we work with and learn from the fallow periods ... which are also our teachers? And from our falling away from connection, from our disappointments?

From awareness and acceptance of our lowly moments, deeper insight may emerge, paving the way (at least potentially) for a richer ascent. We might be moved to ask a question that is at the heart of the Days of Awe: Where are we truly at this moment? And, how may we serve from where we stand? What insights may we harvest from both the array of both expansive and contracted states, and from the very fact of the process of ebb and the flow itself?

Moshe de Leon, the central writer of the Zohar, taught that this ebb and flow is rooted in the divine rhythms themselves. The sefirot, the energy centers within the divine Interface, are constantly in movement.

We ask, What are the implications of the ebb and flow for how we experience God and how we treat the other? For how we leave the year that is a-dying and enter the year that is aborning? As we live these questions, may our lives come to approach something like Prayer itself. As the poet Mary Oliver wrote: "So this is how you swim inward. So this is how you flow outwards. So this is how you pray."

Shanah tovah umetukah: may this be a year of Renewal, of good health and safety, of real connection. And in the words of the Zohar, may we find sweetness even amidst the bitterness. Heart to heart, Reb Elliot.

Please come and join Pardes Hannah for the High Holidays. For more information, call Renee Robbins at 734-904-5459. Have a happy and healthy New Year. ■

Rosh Hashanah and Yom Kippur: Serving God physically and spiritually

Rabbi Aharon Goldstein, special to the WJN

This year, God willing, Rosh Hashanah and Yom Kippur will be during the month of September. So we're going to speak about how Rosh Hashanah and Yom Kippur complement each other and how each one has their unique quality that is needed for the coming year. First of all, we find that both Rosh Hashanah and Yom Kippur are called Rosh Hashanah. Everyone knows that Rosh Hashanah is the beginning of the year. But also we find, in the writings of the prophet Ezekiel, that Yom Kippur is referred to as Rosh Hashanah. So we see that we can use the term Rosh Hashanah for both holidays. The reason is because each one contributes in its own way to the new year. As we always say, "the head of the year," the head includes the entire body. So the days of Rosh Hashanah and Yom Kippur both have special features that are needed for the entire year.

Rabbi Aharon Goldstein

Nevertheless, we find that there are some differences between the two even though they complement each other. For example, on Rosh Hashanah one is not allowed to fast. On the contrary, it is a mitzvah to eat and to drink. Especially "fatty meats" and other delicacies and rich foods and luxurious drinks are encouraged. This is opposed to Yom Kippur, the day of atonement, which is a day of fasting and afflicting our bodies and avoiding bodily pleasure. So here are two opposite directions but they are both needed and they complement each other.

The basic difference we see between the two holidays is that on Rosh Hashanah the emphasis is on the physical because we need to have physical sustenance for the entire year. And when do we get God's allotment of the blessings that we need for the entire year? That is on Rosh Hashanah. So all of our physical needs are judged and decided on Rosh Hashanah.

Yom Kippur is also a day like Rosh Hashanah. Whatever we need for the entire year is included on Yom Kippur. But there the emphasis is on the spiritual needs. That's why we don't eat and why we elevate ourselves to a higher level such that we don't deal with the physical, we just engage ourselves in being involved with the spiritual aspects of our lives — to the extent that the physical body gets its sustenance from fasting and from the affliction. That's because everything is elevated on Yom Kippur to a much higher level such that our refraining from eating is not in order simply not to eat, but rather we are on a higher level than eating.

Therefore, we conclude that Rosh Hashanah is the head of the year for the judgment of all of our physical needs and when it comes to Yom Kippur, it is also a Rosh Hashanah, but for all of our spiritual needs. Even the spiritual service that we do on Rosh Hashanah is all supposed to be connected to our physical needs. A person might think that Rosh Hashanah is a day for taking upon one's self the yoke of Heaven and that is not possible when we are eating and drinking. When we are occupying ourselves satisfying our physical needs such as eating or making a living, we might think that we can't combine or connect our physical needs with the holy day of Rosh Hashanah. But here we say no. Rosh Hashanah, even though it is such a holy day and we deal with taking upon ourselves the yoke of Heaven, nevertheless that is also expressed through eating and drinking — not to separate the two. So even when we eat and drink it can be part of our experience of taking upon ourselves the yoke of Heaven — to the extent that the eating itself is a way of serving God.

On the contrary, when it comes to Yom Kippur, we see that we have an awakening to do teshuva (repentance) — also to take upon ourselves the yoke of Heaven. But this is for our spiritual needs — the spiritual side of our obligations. So when a Jew prays and studies Torah and does mitzvahs, they should be done with greater enthusiasm and not because they are merely obligatory. They should be a part of our way of life. This is what we are supposed to accomplish on Yom Kippur. Furthermore, Yom Kippur teaches us that when we get involved in the physical world we shouldn't think that this will disturb our spiritual service to God. A person has to eat and drink and otherwise take care of their body and none of this should disturb our spiritual service of praying and studying Torah. In actuality one complements the other. As mentioned earlier, a person could even get their physical needs from fasting on Yom Kippur — the body lives from that experience.

Therefore, we bring these two things together — Rosh Hashanah and Yom Kippur — as God specifically wants the spiritual and the physical — the body and the soul — to be connected together to the extent that it is impossible to separate between the two. That is expressed through the fact that every Jew loves God with the physical body — with the physical heart — so there we have God in a physical heart. Then, when a Jew studies Torah, it is a spiritual experience using the physical brain. So, by using the physical "limbs" of the body, we can serve God. This is what we accomplish on Rosh Hashanah and Yom Kippur.

I would like to use this opportunity to wish everyone a happy, healthy good year to come. We should be able to accomplish being successful both physically and spiritually. Thank you! ■

What Avraham and Brené Brown can teach us about belonging

By Rav Will Keller

With Rosh HaShana approaching, I look forward to exploring Akedat Yitzhak, the binding of Isaac narrative that we read on the second day of Rosh HaShana. The text itself is dramatic, but I find myself thinking about what isn't present in the text more than what is. Before we focus on what is missing, let us review what takes place.

Rav Will Keller

Avraham is told by G-d to sacrifice his beloved child, Isaac. This must have been an unbearably difficult task, both emotionally as a father and also because Isaac was Avraham's chance at being the forefather of our nation. Somehow Avraham doesn't tarry, but departs early the next morning to fulfil this command. Isaac, sensing something is wrong, tries to engage his father in dialogue, but Avraham simply tells him that G-d is in control. After binding Isaac and preparing to offer him to G-d, G-d sends an angel to stop him and Avraham passes his test of faith, having been fully prepared to sacrifice his son.

While Avraham passes his test of faith, the Torah never again records any words exchanged between Isaac and Avraham or Avraham and Sarah. This feels like a terrible, tragic outcome. Avraham might have become closer to G-d, but at the expense of his relationships with his family. I am left wondering what other models of success could look like here. How do we engage others, especially those closest to us, when we are feeling tested?

Avraham's dialogue with Isaac, or lack thereof, is troubling. I see a father and son each navigating their own wilderness instead of supporting and engaging with one another. Their encounter feels like a moment ripe for a deep conversation. Isaac clearly understands something is off about this experience and asks where the sacrificial lamb is. Avraham brushes off Isaac's questions about what was happening. He could have taken the time to answer more thoughtfully. He could have asked Isaac how he was feeling. He could have shared how he was feeling.

In preparation for the coming year, the Hebrew Day School staff are reading Dr. Brené Brown's book, *Braving the Wilderness*, in which she explores the concept of belonging. Dr. Brown points out that the "inability to visualize yourself in connection with people you care about in a particular place makes a space feel lonely." Perhaps Avraham felt that he alone was being tested, and in his determination to prove his faith, missed the opportunity to bring Isaac into the intimacy of his relationship with G-d. I must ask myself what Avraham would have done differently had he seen that he was not alone in his test or on his journey.

In considering this question, I am really asking what I can do differently in the year to come. My blessing for all of us is that as we each journey forth taking on new endeavors and the challenges that accompany those experiences, we do so in consideration and collaboration with those we love. In doing so, we will strengthen our relationships and find our struggles easier to navigate. Wishing us all a year of safe connection and belonging.

Shana Tova u'Metuka - May it be a sweet year for us all! ■

Rav Will Keller is Hebrew Day School of Ann Arbor Head of School

Jewish spaces should keep the resources offered during the pandemic — it's a disability issue

Shelly Jay Shore, this article originally appeared on Kveller.

With 46% of Americans fully vaccinated, trials for children under 12 in progress and a population eager to put the last year and a half in the rearview mirror, it's no surprise that the cultural timeline for "returning to normal" — if "normal" even exists anymore — has accelerated. Restaurant gatherings with friends are back on the table, in-person weddings are filling calendars and the number of people wearing masks seems to be dwindling by the day. Summer camps are reopening, to the relief of parents and kids everywhere. Many offices are going back to an expectation of at least some if not full in-person work, to relative degrees of success.

Yet the emotional conversation around reopening remains complicated. The delight in buying those first post-pandemic tickets to a Broadway show; the tears of families getting to meet infants born during the pandemic for the first time; the joyful reunions of long-distance partners separated by international borders — all of these are precious sparks of wonder after months of horrible loss. But there's discomfort, too. Even for those with no history of anxiety prior to COVID, many are facing new trepidations over the easing of pandemic restrictions and the shift away from the precautions to which we've become accustomed.

What's more, for many with preexisting health conditions — myself included — the conversation about reopening can be painful. What's now a socially normalized healthy caution around public transportation, crowded rooms and long commutes is exacerbated by the fear that as the world prioritizes physical, in-person reopenings, people with disabilities will be left behind. Again.

The lockdowns and restrictions of the COVID pandemic gave many able-bodied people their first taste of some of what disabled people deal with every day.

"Throughout the pandemic, [disabled people] watched non-disabled people forced to cope with restrictions, adjustments and practices that many disabled people have always had to live with," disability writer Andrew D. Pulrang wrote for Forbes. "[L]ots of us have always had to work twice as hard to shop for groceries, get to doctor's appointments, or socialize with friends."

Many disabled people approached this unprecedented societal shift with empathy — extending support and resources to the able-bodied world. Kaalyn M., a disability justice activist, recently shared a lengthy list of what disabled people were able to offer the world during COVID, including coping strategies for managing anxiety, grief, depression, and how to

have hard conversations about death and dying while in isolation.

But now a lot of us are worried that as society reopens, that empathy isn't going both ways.

Like many others with chronic health conditions, my pandemic experience was complicated. At the onset of COVID, I had a new baby and an incredible anxiety about returning to a full-time, in-person job, and when I was told that I didn't need to return to the office at the end of my parental leave because everyone had gone remote, my first feeling was that of absolute relief. Without a long daily commute, I found that even with the added complication of an infant, I actually had more energy. Plus I no longer caught every cold anyone ever brought into the office, so in many ways I was healthier over the course of the pandemic than I was for many of the prior years. People defaulted to socializing online, which meant I didn't have to navigate "saving the spoons" for even longer days, more exposure to crowds and the lack of certainty about the accessibility of whatever we were attending.

But like so many others in my position, there was frustration, too. Why were so many of these pandemic adjustments — flexible schedules to manage family and health needs; remote work and learning; streaming access to Jewish services and events; virtual offerings from museums and cultural centers — suddenly possible now that able-bodied people needed them, when people with disabilities have been told for years that they simply couldn't be done? Why did it take a global pandemic and a devastating loss of life for the world to realize what kinds of accessibility are possible?

And even more frustrating: What's going to happen now that able-bodied people don't need these accommodations anymore? The answer seems to be that in many cases, they're disappearing. And if they stay, there will be hurdles to overcome in order to keep them as the default returns to what's possible for the able-bodied world.

The Jewish world is no stranger to these challenges and conversations. Some places in the Jewish community were set up well to adjust to the pandemic — many synagogues have been livestreaming services for years. Sarah, a member of a large synagogue in Syracuse, New York, said her synagogue is planning to keep a hybrid model for services, discussions and classes, as well as shiva minyans, even though the physical space has largely reopened.

"We've been hearing from a lot of older members that this is good for them," she said. "We're trying to be deliberate about staying hybrid, so that those who want and are able to be can be in person, and those who can't or don't want to can still participate."

For others, the drive to return to in-person life is forcing disabled people to wrestle with their place in their communities. My own learning institution has defaulted back to in-person learning, with remote learners — some with disabilities, some remote simply due to distance — now pushing back at the sudden reduction in the opportunities available, despite the expectation that remote learners continue to pay the same course fees as in-person learners.

"There was that tiny glimmer of hope that when things went back to normal, the institution would see the beautiful array of disability pathways they could offer as a way to expand our community," a disabled Jewish seminary student from another school told me, asking to remain anonymous. Her school is fully reopening in the fall with an expectation of in-person course work and internships, and students needing disability accommodations to remain remote must go through an approval process.

"Instead, I'm watching my peers rush back with excitement to their in-person classes while I'm left with a sense of grief, and the responsibility to figure out how my professors can 'fit me in' to their otherwise in-person classes," she said.

Much has been written on the idea of inclusion as a Jewish value. In an article for The Times of Israel blog, Rabbi Dov Linzer recounts the exclusion of "ritually impure" community members (for example, those who had been caring for the dead) from making a sacrifice on the eve of Passover and the voicing of their frustration to Moses.

"Why, they were saying, are we being pushed out of the community? … By telling us that we cannot bring this sacrifice, you are telling us — whether you intended or not, whether you are doing it actively or not — that we are not 'part of the rest of the Israelites,'" he wrote.

Linzer cites this as an allegory for the inclusion of people with disabilities in the Jewish community: When we fail to actively create pathways to inclusion, we're creating inaccessible spaces, rituals and communities.

This is the conversation that disabled people are having all over the world — with workplaces, with schools, with houses of worship, with friends and family. Whether exclusion is intentional — or simply a byproduct of the assumption that certain systems are simply "better" — the impact is the same: Disabled people like myself feel that they are not a full part of the community, and that "membership" is a privilege conveyed on those who are able to physically show up to access it. As someone whose disability brought me a connection to Judaism that I never had before, it's painful to not just feel like my community no longer has space for me.

"I don't want to be part of a Jewish community that's based around convenience," the seminary student told me. "If your doors are only open to the people who can make it to your building and your event spaces, then you're not an inclusive community."

Disabled people like me want the same things as our able-bodied friends and family and co-workers as the world reopens. We want to safely reconnect with the people we love. We want to engage in meaningful work. We want to be part of the communities that we value.

All we ask is that you don't leave us behind.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media. ■

Legacy of Henry Ford's antisemitic newspaper

Martin B. Shichtman, special to the WJN

The Eastern Michigan University Center for Jewish Studies invites you to join Catherine Cangany, PhD, executive director of Jewish Historical Society of Michigan, for an eye-opening look at how a chapter in our past is still very much present.

Dr. Catherine Cangany's presentation, "Reams of Hate: The Legacy of Henry Ford's Antisemitic Newspaper," will be on September 13 at 7 p.m.

Henry Ford's wildly popular antisemitic newspaper, *The Dearborn Independent* — in its day, the second-most widely read paper in the United States — marked its centennial

Catherine Cangany

in 2019. Despite the *Independent's* international reach and considerable backing from the Ford empire, the Jewish community ultimately prevailed against it, shutting down the paper in 1927. And yet, even in 2021, the *Independent* lives on. Its articles are still in print, now experiencing unprecedented reach, popularity, and power through social media, catalyzing antisemitic harassment and influencing extremist writings.

Prior to joining JHSM in 2018, Dr. Cangany was associate professor of history at the University of Notre Dame. She is the author of *Frontier Seaport: Detroit's Transformation into an Atlantic Entrepot* (University of Chicago Press, 2014). She received her PhD in history from the University of Michigan.

There is no cost to attend this program; however, registration is required at: tinyurl.com/FordPaper. This presentation is co-sponsored by Hillel at Eastern Michigan University and the Harold Grinspoon Foundation.

For questions, please contact Marty Shichtman at jewish.studies@emich.edu. ■

Does the new US foreign spending bill condition aid to Israel? J Street says yes, AIPAC says no.

Ron Kampeas, originally for the JTA

To be, or not to be — that is the question when it comes to conditioned aid to Israel.

The annual bill that determines what funds the United States will disburse overseas passed in August, and it has new language of interest to those following Israel discourse.

Howard Kohr, CEO of AIPAC, testifies before the House Appropriations Committee in Washington, DC on March 12, 2019. (Astrid Riecken/Getty Images)

Here's a breakdown of the Israel-related content in the Department of State's Foreign Operations and Related Programs Appropriations Act for 2022, and why it matters.

The defense assistance for Israel

Israel gets $3.3 billion a year in defense assistance, in addition to $500 million in anti-missile cooperation which is approved in separate defense appropriations. It passed Wednesday along party lines: Most Democrats voted in favor, all Republicans voted against because of their broader opposition to the Democratic foreign policy priorities. The $3.8 billion for Israel is part of an agreement brokered by the Obama administration in 2016 to fund Israel's defense by $38 billion over ten years, which has broad bipartisan support.

Both the American Israel Public Affairs Committee, the flag-bearer for the traditional pro-Israel community, and J Street, the liberal Jewish Middle East policy group which advocates for pressure on Israel, list the $3.3 billion as a success.

New language, 2 very different takes

For the first time, the foreign operations spending bill requires generally (without specifying Israel) that the secretary of state must report to Congress that assistance to other counties is spent "consistent with United States national security policy."

"The Secretary of State shall promptly inform the appropriate congressional committees of any instance in which the Secretary of State has credible information that such assistance was used in a manner contrary to such agreement," the bill reads.

AIPAC and J Street had opposite takes on the small addition and made them known in news releases. The former argues that in light of the growing trend among progressives to push for conditioning aid to Israel, the bill's robust funding and language is a significant rebuke of that.

"This critical funding, with no added political conditions, reflects the strong bipartisan support for Israel's security in Congress and the Biden Administration," the AIPAC release reads.

J Street says the language is a new stipulation, ever so slightly turning up the heat on Israel to not use money that would inhibit the outcome of a Palestinian state as part of a two-state solution.

"Full funding of the $3.3 billion in Foreign Military Financing (FMF) for Israel pledged in the U.S.-Israel Memorandum of Understanding (MOU) on security assistance, with new provisions in the bill and its accompanying report that are an important first step toward ensuring that equipment purchased with FMF is used in a manner consistent with US law and national security policies, including specifying that items supplied pursuant to the MOU may not be used in any way that undermines the prospects of a negotiated two-state solution," the J Street release reads.

During Israel's conflict with Gaza in May, an unprecedented number of Democrats sought to shut down some military assistance to Israel. But most of the overall Democratic caucus was opposed, as were all Republicans, so the initiative went nowhere — but threatening a withdrawal of assistance as penance for its wartime actions is now part of the conversation.

The new oversight provision in the bill is actually embedded elsewhere in U.S. law — Congress repeats itself, a lot — and the existing oversight has never triggered any questions about defense assistance to Israel.

Assistance to the Palestinians

The bill also notably includes $225 million in assistance to the Palestinians and renewed funding for UNRWA, the U.N. agency which administers assistance to the Palestinian refugees and their descendants. Former President Donald Trump had ended all aid to the Palestinians and to UNRWA, and President Joe Biden had pledged to renew the funding.

J Street praised the renewal, while AIPAC did not list the funding for Palestinians at all in their release. The powerhouse lobby has always favored restrictions on such funding, to keep the money from going to Hamas and to condition direct funding to the Palestinian Authority on ending payments to terrorists convicted of killing Israelis and Americans. But it does not oppose the funding on principal, as many Republicans do. The Biden administration has pledged to observe existing laws restricting the funding and to abide by protocols that ensure the money goes straight to Palestinian NGOs.

Republicans and some pro-Israel groups say UNRWA by preserving refugee status for millions of Palestinians perpetuates the conflict, and they want the agency dismantled.

Both AIPAC and J Street's releases agreed on one thing: They both praised $50 million in the bill dedicated to building people-to-people dialogue between Israelis and Palestinians, part of the Nita M. Lowey Middle East Partnership for Peace Act. The act is named for the veteran New York Jewish Democrat who retired last year and who was the previous chairwoman of the House Appropriations Committee. The Trump administration had killed people-to-people dialogue funding, but Lowey had a longstanding relationship with AIPAC and made clear to the lobby that she wanted it restarted. ■

In upset, pro-Israel backed candidate wins key Cleveland area Democratic primary

Ron Kampeas, originally for the JTA

Shontel Brown, a Cuyahoga County councilwoman, came from behind in the polls to win a critical Democratic primary in a Cleveland area district with a substantial Jewish population, with considerable help from a mainstream pro-Israel political action committee.

Dave Wasserman, the political editor of the Cook Political Report, on the evening of August 3 called the election in Ohio's 11th District for Brown, who was facing Nina Turner, a former state senator who co-chaired the 2020 presidential run of Vermont Sen. Bernie Sanders, the flag-bearer for the party's left.

Cuyahoga Councilwoman and congressional candidate Shontel Brown speaks during a Souls to the Polls rally at Sanctuary Baptist Church in Cleveland, Ohio, Aug. 1, 2021. (Michael M. Santiago/Getty Images)

Brown in her victory speech recalled her visit to Israel, including to towns on the Gaza Strip border. "You walk within a few feet of a bomb shelter, you can appreciate the vulnerability of a state, and that has given me the understanding of the U.S.-Israel relationship and I thank my Jewish brethren," she said in video posted on Twitter by Jewish Insider. A crowd of Jews and African Americans burst into cheers.

In her concession speech, Turner targeted outside money that backed Brown, although Turner also accepted money from PACs. "We didn't lose this race, evil money manipulated and maligned this election," Turner said. That prompted a tweet from Rep. Debbie Wasserman Schultz, a Florida Jewish Democrat who is senior in the party and who backed Brown. "@ninaturner proving that support for @shontelmbrown was a #mitzvah," Wasserman Schultz said.

Turner was well known in the district and had a national profile as a leading progressive spokeswoman and thinker. Early polls showed her with a substantial lead, and she was a prodigious fund-raiser, garnering close to $6 million to Brown's $2.5 million. Sanders campaigned for her in the district, and she had the backing of the "Squad," the grouping of six progressive lawmakers led by Rep. Alexandria Ocasio-Cortez, D-N.Y.

Brown, who is also chairwoman of the county's Democratic Party, was favored by the party's centrists, and notably had the backing of Rep. James Clyburn, D-S.C., the African American kingmaker whose support for Joe Biden during last year's presidential primaries was seen as pivotal in gaining Biden the party nomination and then the presidential election.

The political action committee affiliated with the Democratic Majority for Israel, a mainstream pro-Israel group, backed Brown from the outset, in part because she had established ties with the substantial Jewish community in the district — Brown has visited Israel — but also because Turner was associated with the Israel-critical wing of the party. There are over 20,000 Jews in the 11th.

Turner would not commit to a position on the boycott Israel movement, which at least three members of the Squad have endorsed. DMFI pumped $2 million into the race, running ads that highlighted Turner's past attacks on Democratic Party centrists, focusing especially on her disdain for Biden, who is popular among Democrats. Also endorsing Brown was the Jewish Democratic Council of America and the nonpartisan PAC, Pro-Israel America.

The election was held because the incumbent, longtime congresswoman Marcia Fudge — who was also close to the Cleveland Jewish community — became Biden's Secretary of Housing. As a Cabinet official, Fudge could not endorse a candidate, but her mother campaigned for Brown. Brown is almost certain to win the November special election in this heavily Democratic district.

Both progressives and centrists in the Democratic Party saw the race as pivotal. Progressives were seeking a win to shore up their strength in a party in which they at times feel marginalized as Biden cultivates Republicans to shepherd through key bipartisan legislation. Progressives recently lost to a centrist a race for the Democratic nomination for mayor in New York, another contest that at first seemed to be a progressive lock.

Democratic centrists meanwhile fear that progressives are alienating independents ahead of the 2022 midterms, and could threaten the tiny majorities the party is maintaining in both chambers of Congress.■

The Lior Project explores addiction in the Jewish community

By Jacob Singer

The Lior Project, a new mental-health-centered initiative established by Jewish Family Services of Washtenaw County with the support of the Jewish Women's Foundation of Metropolitan Detroit, is pleased to report it hosted its first workshop in July 2021. The mission of the Lior Project is to raise awareness in the Jewish community about mental health issues, reduce any stigma that may be associated with mental illness, and support a robust community response to those who are struggling.

On July 29, the Lior Project partnered with the Jewish Addiction Awareness Network (JAAN) to host a webinar, "It Happens Here: Addiction and Mental Health Issues in the Jewish Community," for Washtenaw Jewish communal professionals. Representing eight Jewish local organizations, roughly 20 community professionals attended the webinar, which featured three expert speakers: Anne Fernandez, PhD, a licensed clinical psychologist and assistant professor in the Department of Psychiatry at Michigan Medicine; Marla Kaufman, founder and executive director of JAAN; and Rabbi Paul Steinberg of Congregation Kol Shofar in Tiburon, California, the author of *Recovery, the 12 Steps, and Jewish Spirituality: Reclaiming Hope, Courage & Wholeness*. Attendees expanded their knowledge of substance use, other addictions, and co-occurring mental health issues; explored how Jewish traditions, texts, and practices relate to addiction and mental health; and considered practical strategies to nurture an inclusive and supportive community, reduce stigma, and cultivate understanding and compassion. The assembled group of Jewish communal professionals felt it was important to continue in dialogue together to make local Jewish community spaces and organizations more inclusive and supportive for those grappling with addiction. The group will reconvene to work toward this goal.

Marla Kaufman, Founder and Executive Director, the Jewish Addiction Awareness Network (Courtesy of JAAN)

Rabbi Paul Steinberg of Congregation Kol Shofar in Tiburon, California, author of Recovery, the 12 Steps, and Jewish Spirituality: Reclaiming Hope, Courage & amp; Wholeness (Courtesy of Paul Steinberg)

As a second part of this exploration of addiction in the Jewish community, the Lior Project — in partnership with JAAN — will host a free webinar that is open to the community in real time on Wednesday, October 6, at 7 p.m. The webinar, "There is No 'Them,' There is Only 'Us:' A Community Conversation about Addiction and Mental Health in our Jewish Community," will feature Marla Kaufman and Rabbi Paul Steinberg addressing addiction, recovery, and mental health from a Jewish perspective, including by sharing their personal stories of addiction, recovery, Jewish identity, and community belonging. While addiction is not a uniquely Jewish problem, the Jewish community is by no means immune to it. Engaging in community dialogue regarding issues such as addiction, mental health, and suicide can help to reduce any associated stigma, promote awareness, and build inclusivity.

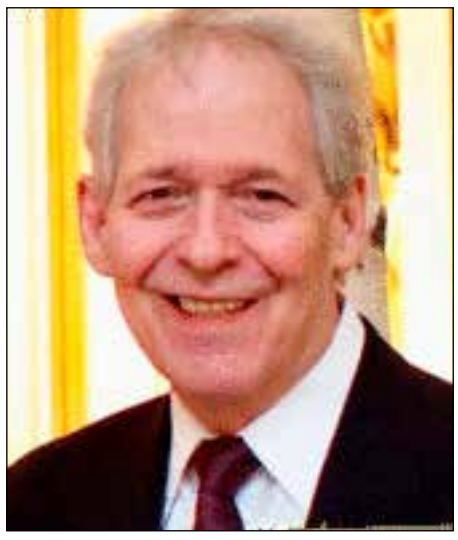
To learn more and register for the October 6 webinar, "There is No 'Them,' There is Only 'Us:' A Community Conversation about Addiction and Mental Health in our Jewish Community," please visit jfsannarbor.org/eventscalendar/month/2021-10. If you have additional questions, please email JFS Community Engagement Manager Jacob Singer, LLMSW, at jsinger@jfsannarbor.org.

RESOURCES

The National Suicide Prevention Help Line at 800-273-TALK (8255) is available 24 hours a day. If you are in crisis or feeling unsafe, please call 911 or proceed to your nearest emergency room. If you are seeking counseling and support, please call Thrive Counseling at (734) 436-4249 during daytime business hours to inquire about services. ■

Michael Feldman appointed JHSM director of development

Special to the WJN



Michael Feldman

Jewish Historical Society of Michigan is delighted to announce that Michael Feldman has joined the organization as director of development. "With his deep roots in the community and his long service to some of our partner organizations, Michael is a real asset to JHSM," said President Risha B. Ring, PhD. "We feel very lucky to be working with him."

Michael Feldman is a native Detroiter and has been involved in the Jewish community, both locally and nationally, for more than 40 years focusing mainly on fundraising and leadership development. He is a past president of JARC (Jewish Association for Residential Care, which provides residential and support services for adults with developmental disabilities). He has served on numerous nonprofit boards including Jewish Family Service, Fresh Air Society, and The Scleroderma Foundation as well as the Board of Governors of the Jewish Federation of Metropolitan Detroit. He and his wife, Marcy, have been married for 51 years and have 3 children and 3 grandchildren.

Over the last three years, JHSM has made significant strides in fulfilling its statewide mission, producing knowledge in its award-winning journal, delivering engaging programming, collaborating with other organizations, and becoming more visible in the community and beyond. Now, JHSM is in the early stages of establishing a Museum of Jewish Michigan.

"Michael joins us at a pivotal moment," Executive Director Catherine Cangany, PhD, added. "As we pursue establishing Michigan's first museum dedicated to Jewish American history and culture, Michael's expertise is even more valuable."

For more information, please contact Catherine Cangany, PhD: ccangany@jhsmichigan.org or 248-914-1848. ■

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JCC celebrates 20 years of Jewish film festival: How it all began

Rita Gelman and Noemi Herzig, special to the WJN

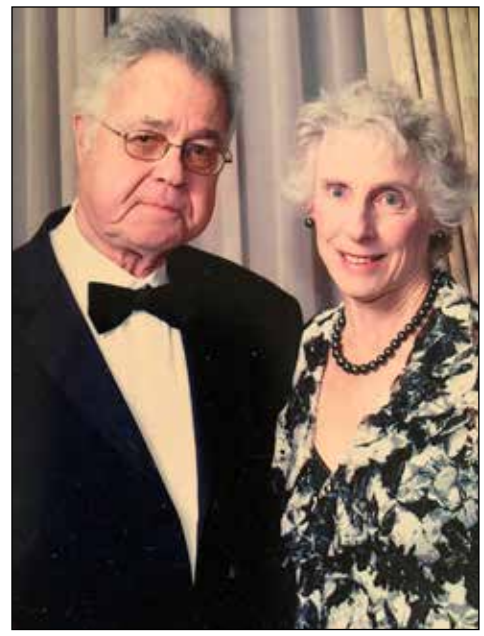
The Jewish Community Center of Greater Ann Arbor is pleased to be celebrating its twentieth year of presenting a wonderful array of the finest Jewish films to the Ann Arbor Jewish Community with the generous financial support of Rita and the late Charles Gelman who were instrumental in founding the festival with the then JCC director, Leslie Bash.

Rita was asked to relate to us how she and Chuck got involved in this amazing project which is still going strong and providing a wonderful cultural opportunity for the Ann Arbor Jewish Community.

Rita recounted, "an unusual set of circumstances led us to hear about an unfinished film telling the story of Nicholas Winton, a 29-year-old stockbroker from England, who saved 669 Czech children in 1939 from extermination. It was because of his steadfast determination that he accomplished this task with little help. He interrupted a ski vacation to Switzerland to organize this effort and it resulted in eight of nine trains traveling from Czechoslovakia to Great Britain, where the Jewish children were given refuge and later adopted by British families before war broke out in 1939. The ninth train, which was set to leave on September 1, 1939, and carried another 250 children, never departed."

Charles and Rita were among a small group of people who attended an educational conference in Prague in 2000. The speakers and activities were limited, but they had a daytrip to the Terezin concentration camp. Their guide, Martina Stolbova, told them that her real job was as a producer for a film which was in dire need of funds to be completed. This documentary was about a man, Nicholas Winton, who was then 99 years old. She gave them a DVD of the rough cut to watch the next day when they returned to the United States.

They then told Leslie Bash, who, by chance, was meeting with Chuck in his office, about this film. Leslie gave it to Dr. David Magidson, Professor of Theater at Wayne State University and Director of the Detroit JCC Jewish Film Festival, who reviewed it. He said, "Well, it is not a Steven Spielberg, but if you can support it, it would be a good thing." They decided to support it and David helped them convert it to 35 millimeter.



Charles and Rita Gelman

The Power of Good: Nicholas Winton premiered in 2000 at Symphony Space in NYC and the showing was attended by Nicholas Winton and Matej Minac, the writer and director. Little did they know that it would win the Emmy Award for Best Documentary in 2002, and Nicholas Winton was knighted by Queen Elizabeth ll in 2003.

The Power of Good changed the Gelmans' lives, too. The very first Ann Arbor Jewish Film Festival opened with this film, and Matej Minac came to Ann Arbor for the successful event. It was apparent that this was a compelling story that needed to be told. Under the auspices of the Gelman Educational Foundation, a committee of educators produced a study guide. That committee included Robin Wax, Charles Garvin, Ellen Sapper, and others, with Susie Ayer editing the guide. They went to many film festivals, schools, colleges, Hillel, and even social work conferences. Rita facilitated classroom discussions and the film was unanimously praised. The idea that one person could make an incredible difference was shared with all who viewed the film.

It was estimated that there were 10,000 showings and one million people that viewed The Power of Good. It is noteworthy that Dr. Harriet Stephenwall at the College of Saint Elizabeth Center for Holocaust and Genocide Studies showed the film more than a hundred times to teachers at workshops reaching thousands of students. Even in 2018, Rebecca Gelman (the Gelmans' daughter) had two showings of the film at Congregation Oheb Shalom of South Orange, New Jersey, and Congregation Agudath Israel of West Caldwell, New Jersey, to packed crowds that included a symposium on Yom Ha Shoah.

In 2008, Ellen Sapper showed The Power of Good at the YMCA International Youth Festival in Prague, asking this international group to share personal experiences of the film affecting their lives, and how they hoped to bring good into the world in return. Chuck and Rita wanted the film shown there because the Hotel Europa in Prague is where Winton met with the hundreds of Jewish parents in 1939 to convince them to agree to send their children for "safekeeping" to British families for the duration. Ellen met with the writer/director, Matej Minac, at the Hotel Europa where he recounted the making of the film and meeting the now grown children whose parents all perished in the Holocaust.

The film also changed the lives of "Winton's Children," by which they had become known. From archives hidden in Winton's attic and discovered 50 years after the war, photos taken before WWII identified some of the children, now adults, who never knew their own stories. After the film brought to light the story of their rescue, some of the rescued told their stories, now more fully understood, when the film was shown in their vicinities. And these people, now senior citizens themselves, had the ability to meet with other transported children.

Rita concluded, "since coming to Ann Arbor in 1956 for Chuck's studies at the School of Public Health and my graduation from the School of Social Work in 1982, we have been enriched by the quality of life here. We lived in New York City and Baltimore, Maryland, and found here that there is life after big east coast cities. In these cities one can easily find a lifestyle without a community, but Ann Arbor has a community. We wanted to be part of that community and found that there are needs and responsibilities, giving us the ability to give back to the city, the Jewish community, and the University of Michigan.

"Nicholas Winton exemplified the true power of good. The study guide for the film and those who have shared the film around the world have asked the question: how has The Power of Good affected your life and how do you hope to share your own power of good in your family, community, and the world at large? This is as it should be: we are given the opportunity to help others and heal the world."

The Gelmans have supported the film festival since its inception. In 2018 they made a very generous gift of $250,000 in support of the next ten years of the Ann Arbor Jewish Film Festival. This year we concluded the fourth year of the gift, with a most successful and largest Jewish Film Festival ever hosted in Ann Arbor. We showed 20 long films and 2 short film selections, and offered 8 programs to the community. The Ann Arbor Jewish Film Festival and the Jewish Community Center thank the Gelmans and all the other contributors that they have inspired to help the Ann Arbor JCC make 20 years of showing wonderful films possible. ■

Are you ready to vote?

Special to the WJN

September 28 is National Voter Registration Day sponsored by the League of Women Voters in conjunction with other national groups. It is a good reminder date to make sure all eligible voters are ready to vote by registering if they are not already and updating address and name information if there have been changes. Many Michigan government agencies as well as the League of Woman Voters of Washtenaw County online sites have voter registration links.

The League of Women Voters of Washtenaw County provides nonpartisan information about issues and candidates through vote411.org, Know Your Candidate Brochures, and by hosting local candidate forums.

The mission of LWVW is to encourage informed and active participation in government, increase understanding of major public policy issues, and influence public policy through education and advocacy.

For more information: https://my.lwv.org/michigan/washtenaw-county or to contact: league@lwvwashtenaw.org ■

"Ahead of the Curve" new caregiver calendar

Rachael Dawson-Baglien, special to the WJN

Ahead of the Curve is excited to unveil a new events calendar on the website that showcases upcoming events and activities for older adults and caregivers such as support groups, educational programming, and social outings organized by local community agencies. The addition of the events calendar will make Ahead of the Curve a one-stop shop for community members all ages to find resources and support. The calendar can be found at getaheadwashtenaw.org/calendar.

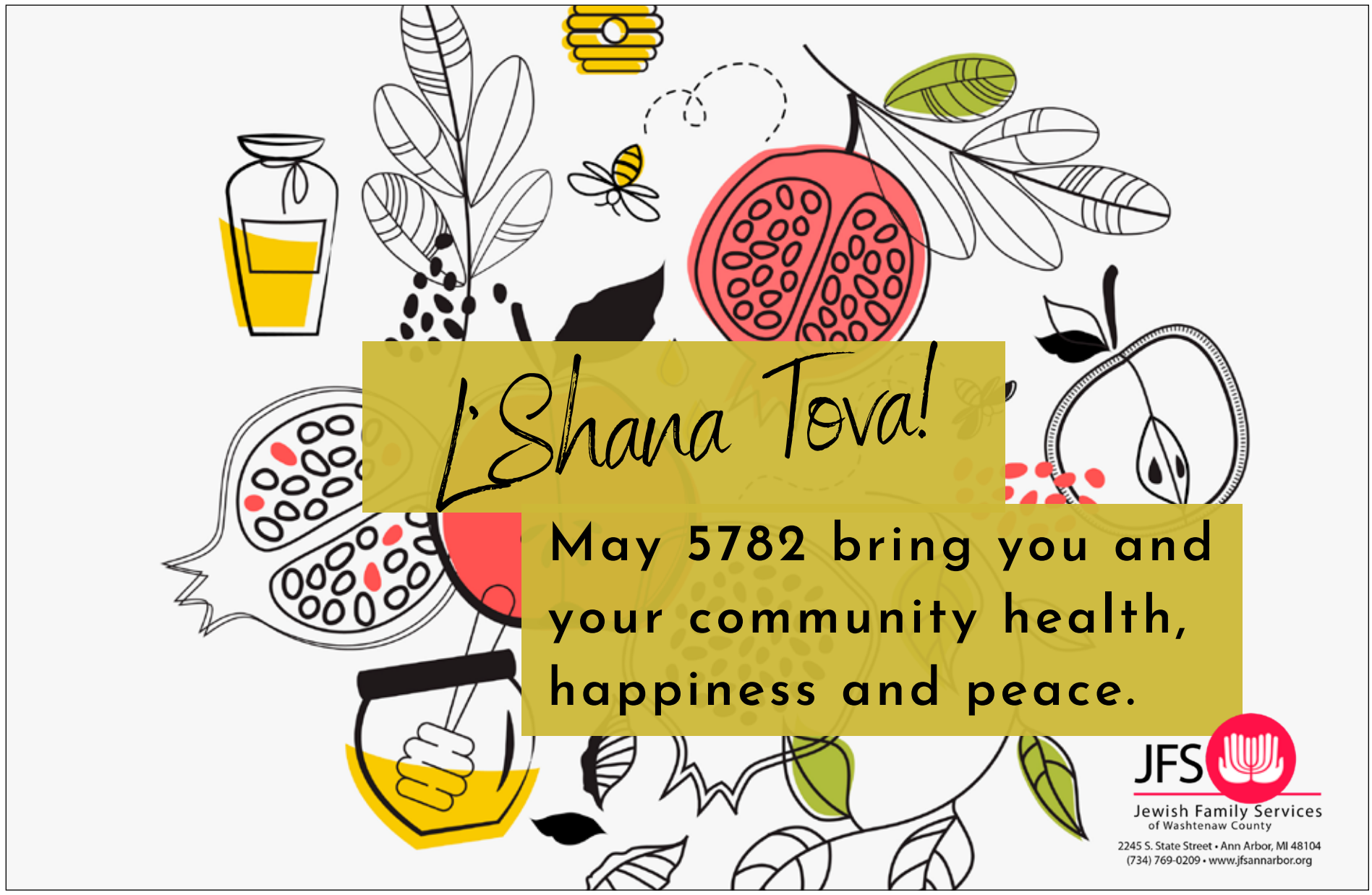
Launched in 2019, Ahead of the Curve is an innovative new web-based program by Catholic Social Services of Washtenaw County that aims to make Washtenaw County a caregiver-friendly community. The goal is to help traditional caregivers and community members identify at-risk, isolated older adults and link them to existing community resources before a crisis occurs.

The Ahead of the Curve website (www.getaheadwashtenaw.org) consists of a searchable online Senior Resource Directory listing more than 500 county-wide resources for older adults, an online quiz to help older residents and their caregivers get connected with resources, and a blog that covers a range of topics from interesting older adults in Washtenaw County and interviews with local agencies that serve seniors. The website is also home to a five-part caregiver training that covers signs to look for that could indicate elder abuse, what to do if elder abuse is suspected, and how to have a conversation with an adult who may be the victim of abuse.

Ahead of the Curve is a program of Catholic Social Services of Washtenaw County and is open to all people in Washtenaw County. Catholic Social Services of Washtenaw County, a leader in providing services to older adults for the past 25 years, strives to help people live safe, meaningful, and independent lives with a focus on stewardship, acceptance, dignity, and caring for the disadvantaged. For more information, visit us at www.csswashtenaw.org. Additional support is provided by the Area Agency on Aging 1-B.

Ahead of the Curve is generously supported by the Michigan Health Endowment Fund (Healthy Aging). The Michigan Health Endowment Fund works to improve the health and wellness of Michigan residents and reduce the cost of healthcare, with a special focus on children and seniors. Find more information about the Health Fund at www.mihealthfund.org.

We all have a role to play in building a more aging-friendly community. More information can be found at www.getaheadwashtenaw.org. To schedule a community presentation, contact Rachael Dawson-Baglien at rdawson-baglien@csswashtenaw.org. ■



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MI Jewish Dems hold a "Summer Simcha"

Joan Lowenstein, special to the WJN

"It has been a tense time," said U.S. Rep. Elissa Slotkin to a crowd of 300 at the August 1 Summer Simcha of the Michigan Jewish Democratic Caucus. With antisemitism on the rise, those at the second annual event, held in Bloomfield Township, were anxious to hear their elected officials address hate crime in general and anti-Jewish crime in particular.

Rep. Slotkin, who grew up in Metro Detroit's Jewish community and represents Michigan's 8th Congressional district (Lansing, Brighton, Rochester), spoke about the January 6 Commission hearings in Washington and how they are focusing on "what is going on with domestic terrorism and domestic extremism." A former CIA analyst, Rep. Slotkin now chairs the House Subcommittee on Intelligence and Counterterrorism. "Please huddle with people," she warned. "We need to call out antisemitism wherever we see it — on the right and on the left." She advised people to report all incidents of antisemitism, no matter how small.

The Michigan Jewish Democratic Caucus, one of 24 special interest caucuses in the Michigan Democratic Party, is a political organization dedicated to serving a specific voting bloc. Founded in 2019 by 25-year-old Noah Arbit, its mission is to recruit and train Jewish Democrats to run for office, to elect Democrats who share Jewish values, and to promote progressive policies. The Summer Simcha is its biggest fundraising event and Ann Arbor was well-represented with Neal Elyakin, Decky Alexander, Bruce Kutinsky, Washtenaw County Prosecutor Eli Savit, Marla Linderman, Mike and Liz Fried, Martha Darling, Marcy Waldinger, Owen Perlman, Joan Lowenstein, and Jonathan Trobe attending.

Eli Savit and Decky Alexander at the Summer Simcha

Governor Gretchen Whitmer started off the afternoon and introduced Rep. Slotkin as one of the "women from Michigan." Another of those women, Attorney General Dana Nessel, also talked about the exponential rise in hate crimes, especially antisemitism. "It's not the 1950s anymore," she said. "It has come back in a way that is terrifying." She noted that Michigan has more extremist groups, white supremacy groups, and militia groups than anywhere else in the United States. In response, she has created a hate crimes division to go after targeted ethnic intimidation, which she described as "trying to place an entire community in fear."

With certain disdain, AG Nessel pointed out that attorneys general of other states — Ken Paxton of Texas, for one — were actually complicit in encouraging the events of January 6, paying for robocalls to promote extremists. "Democracy is in jeopardy," she said, and suggested that protecting fair, safe, and secure elections is one way to combat domestic terrorism.

U.S. Representatives Debbie Dingell, Haley Stevens, and Brenda Lawrence also spoke. Echoing what Rep. Slotkin said, Rep. Dingell urged people to "stand up to the far left and the far right." She gave a very personal tribute to Senator Carl Levin, who had just died the week before, and said that the Dingells and the Levins were both "families that believed in public service." Representative Andy Levin was scheduled to speak at Summer Simcha, but was sitting shiva for his uncle, Senator Carl Levin.

Representing Michigan's 14th Congressional District (Farmington Hills, Southfield, parts of Detroit), Rep. Brenda Lawrence is co-founder and co-chair of the Caucus on Black-Jewish Relations. Another co-founder of that caucus was the late Rep. John Lewis. She also alluded to the "tense time" in Washington. "I have never said defund the police," she said, "But we need police who will hold true to their oath to protect and serve."

A strong supporter of the US-Israel relationship, 11th District Representative Haley Stevens (Troy, Novi, Livonia), was upbeat, stating, "Our economy is rebuilding stronger than anywhere in the world and Michigan is a part of that." Along with the group of U.S. representatives were two Jewish legislators from the Michigan legislature, State Rep. Samantha Steckloff and State Senator Jeremy Moss. They are the only two Jews in the legislature. Rep. Steckloff represents Farmington and Farmington Hills and Sen. Moss's district includes Southfield, Ferndale, Oak Park, and Huntington Woods. Sen. Moss reminded the group that "the Jewish community votes and the Jewish community votes Democratic." But he warned that those present need to go out of their comfort zone to campaign in other districts and "flip seats."

Political interest groups and their various missions can be confusing. A Democratic Party caucus, such as Michigan Jewish Dems, raises money to support candidates. It is a PAC, or Political Action Committee. Another prominent Jewish PAC is JACPAC, the Joint Action Committee for Political Affairs, a national Jewish women's group that promotes the US-Israel relationship, separation of church and state, and reproductive rights. On the other hand, AIPAC, the American Israel Public Affairs Committee, isn't a PAC at all, but a lobbying group that lobbies for support of Israel in Congress. It does not raise money for candidates. ■

Can sandals enhance understanding between Israelis and Palestinians?

By Shifra Epstein

For a long time, I have been interested in the iconic Israeli sandals known in Israel as *sandalim tanakhim*, Biblical Sandals.

I view the Biblical Sandals as a symbol of Israeliness: a connection to the land, a link to an imagined Jewish past. Biblical Sandals are a clothing item dating to the generation of the early Eastern European Jewish emigrants who arrived in Palestine in the early twentieth century. The sandals were created by two members of a kibbutz ordinarily engaged in repairing shoes who began tinkering with a new type of footwear.

The thin leather insole sandals, usually brown or black, with two leather straps that cross the top of the foot and worn without socks, like during biblical times, rapidly grew in popularity.

Part of the sandals' appeal was their affordability. The sandals made by one company, Nimrod, have been popular for more that eighty years. However, with improvements in the Israeli economy, increased consumerism, and ease of online shopping, Israelis have been introduced to a variety of sandals. Today, Israelis prefer more fashionable sandals, Ecco and Birkenstock are among the favorite brands. Crocs are popular, too.

The closing down of some Israeli shoe companies, and with them the near disappearance of Biblical Sandals, has opened the door for Palestinian companies specializing in leather-made sandals. The Palestinian shoe companies are mostly located in the city of Hebron, in the West Bank.

The shoe industry has a long history in the city of Hebron, which is known in the Arab world as "The City of Shoes." From the 1970s to the early 1990s, a third of the people who lived in the city worked in the shoe industry.

Camel Sandals (with a camel insignia in the name), also marketed as Jerusalem Sandals (also with a camel insignia in the name), is one among close to 300 leather workshops still operating in the city of Hebron employing between 3,000 and 4,000 workers. Among them there are many who are professional designers and manufacturers who received their training in Italy and Germany.

Shifra Epstein

Jerusalem Sandals has been the most successful among the companies. Jerusalem Sandals is a family owned and run business specializing in handmade leather sandals and bags. The company started in 1980, when Mohammad Kamel Alzatari, the founder of the company, opened a small workshop with a few artisans. In 2000, Alzatari's sons took over and improved the production and also expanded the sale of the sandals and bags.

According to the company's website, the name Camel Sandals (with stamped insignia of a camel in the middle) is used when selling their products within Palestine. However, the company uses the name Jerusalem (with a stamped insignia of a camel) when selling the sandals outside of Palestine. The reason is that there is still a long unsettled dispute with the Camel Cigarette Company over the usage of the word camel.

However, it seems that the company has favored the name Jerusalem Sandals as a means to promote peace, pointing out that "Jeru" translates to "teaching" and "Salem" translates to "peace." It seems that the name "Jerusalem Sandals" has also been good for business.

A huge boost to the Jerusalem Sandals company came six years ago when Jerusalem Sandals owner Alzatari and Israeli-American Kfir Matalon and his wife Angela became partners in marketing the sandals in the United States and internationally. Recognizing the vast potential of the Jerusalem Sandals to attract international and peace-loving customers, the company has been promoting itself as teachers of peace.

Never in the history of the Biblical Sandals have there been so many different versions of sandals manufactured and sold by one company. Jerusalem Sandals manufactures and sells more than 300 different sandals, with the largest number among them being the Jerusalem Sandals for men, with named styles such as David, Asher, Benjamin, Elam, Amos and Barak. There are also more than thirty colorful styles for women, the majority of them also biblical names, including Miriam, Rachel and Deborah.

Today the number of these sandals manufactured by Jerusalem Sandals surpasses even the large offering of Nimrod's flagship, "Ask your Sandal Company."

The Jerusalem Sandals are sold in shops all over Israel and the West Bank. Four years ago I bought a pair of Biblical Sandals at a souvenir's shop in the Christian Quarter of the Old City in Jerusalem. The shop had piles of boxes with sandals manufactured by Jerusalem Sandals.

The pair I bought was brown and had a thin leather insole with two leather straps. They look very much like the brown biblical sandals I wore during my service in the army more than fifty years ago.

I wonder: When I bought the sandals, and especially in the Christian Quarter of the Old City of Jerusalem, did I contribute toward peace between Israelis and Palestinians? Writing this article while still dealing with the non-ending COVID-19, I would like to end with two requests to the Israeli Prime Minister Naftali Bennet and to Mahmoud Abbas, the president of the State of Palestine and the Palestinian National Authority. My first request is to please, find a way to vaccinate Palestinians in the West Bank and Gaza.

My second request for the two leaders is, please, try to find a way to encourage both sides, the Israelis and the Palestinians, to help in the revival of Hebron as the Capital of Shoes for Peace of the Middle East. I suggest consulting with the Israeli shoe designer, Gal Shukron, who in 2018 started Boota (shoes in Moroccan Arabic) an Israeli-Palestinian footwear venture. The Boota shoes are designed in Tel Aviv and also manufactured in Hebron. ■

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L'Shana Tova U'Metukah

לשנ טובה ומתוקה

The Jewish Federation of Greater Ann Arbor wishes you a sweet and fulfilling new year.

Federation activities nurture a strong, engaged, connected, vibrant and enduring community locally, in Israel and around the world - in 5782 and beyond.

Supporting Jewish life

2022 Annual Community Campaign

Jewish summer camp scholarships

Emergency financial assistance

Supplemental giving opportunities

e.g. COVID Emergency Fund; Security Campaign

Allocations to local & overseas partners

Ensuring our community's future with Planned Giving

Jewish Community Foundation of Greater Ann Arbor

Life & Legacy

Building community through connection

JYP Jewish Young Professionals

Maimonides Society for medical professionals

Cardozo Society for attorneys

Jewish Community Relations Council

Women's Philanthropy

Deepening relationships with Israel

Partnership2Gether relationship with Moshav Nahalal

Student Exchange with Nahalal

Scholarships for Israel travel

Yom Ha'atzamaut and other local Israel programs

Jewish Federation® of Greater Ann Arbor

Pomegranates, a "new fruit" (fruits that have not been eaten in a long time), are typically eaten on Rosh Hashanah. A pomegranate is also alleged to have exactly 613 seeds, connecting it to the 613 commandments of the Torah. - Jewish Museum

Moshav Nahalal celebrates 100th anniversary

Liora Rosen, special to the WJN

Moshav Nahalal, located halfway between Haifa and Afula in Israel's Jezreel Valley, turns 100 this month. The first moshav ovdim (workers' settlement) in Israel, Nahalal was founded by 80 families on September 11, 1921, a quarter century before the political establishment of the State in 1948. The founding families arrived in Israel during what is known as the "Second Aliyah," bringing a stream of Jewish settlers from Russia and Yemen from 1904–1914. The founding of Nahalal sparked a movement of moshavim, which now represents 450 cooperative agricultural communities across Israel.

Ann Arbor has a long and deep relationship with Moshav Nahalal as "partner cities" through the Jewish Agency for Israel's Partnership2Gether (P2G) initiative. The Jewish Agency is an international organization that connects global Jewry with Israel in a variety of ways, including pairing Israeli communities with counterparts in the diaspora through P2G. By participating in P2G, the Jewish Federation of Greater Ann Arbor and the Jewish Federation of Metropolitan Detroit are together paired with Israel's Central Galilee region, which encompasses Nahalal.

As the first moshav, Nahalal's unique layout of concentric circles became the model for many future moshavim. The design was originated by architect Richard Kaufman, and it puts communal buildings in the center, followed by a ring of personal homes, and a larger ring of gardens and fields to sustain the agricultural cooperative.

Over the years, greater Ann Arbor has strengthened its relationship with Moshav Nahalal through missions and other delegation visits, a Women's Exchange program, and participation in Israel's Maccabi Games for Jewish athletes from around the world. In addition, Ann Arbor's decade-old flagship program for high schoolers, the Ann Arbor-Nahalal Student Exchange, has fostered deep personal relationships between Ann Arbor and Nahalal teens. This year's Student Exchange program will take place December 23, 2021–January 2, 2022. Due to the pandemic's cancellation of last year's trip, this year's exchange will be open to students not only in 9th grade, but in 10th grade as well. To learn more about the trip, contact Federation's Israel & Overseas Manager Liora Rosen at liora@jewishannarbor.org or (734) 773-3534.

At a celebration of the Moshavim Movement's 100-year anniversary in March, Israeli's then-president Reuven Rivlin said, "This past year [of COVID] has taught us how important and non-trivial it is to be able to enjoy and celebrate the nature with which

the State of Israel is blessed … for leisure and holidays, but for so much more — for maintaining our borders and for established and sustainable Israeli agriculture."

Nahalal's 100th celebration festivities and activities took place on August 20, just after the anniversary of the day the moshav was founded on the Hebrew calendar (the 8th of Elul). The celebration included a memorial service for Nahalal residents who have passed away, class reunions for those who have moved elsewhere in Israel, a photography exhibit of Nahalal, and an evening gala.

To learn more about greater Ann Arbor's partnership with Moshav Nahalal, contact Federation's Israel & Overseas Manager Liora Rosen at liora@jewishannarbor.org or (734) 773-3534. ■

Beginning, again

Lonnie Sussman, special to the WJN

By the time you read this we may already have celebrated Rosh Hashanah and the new school year has begun. This Jewish New Year feels different to me. Last year I wrote the same thing, not knowing we'd be in the same situation again.

Who could have imagined we would have High Holiday services without a crowded sanctuary? We didn't feel the energy from seeing everyone and greeting them with a hug. Will we be able to do that this year? We thought we might be back with everyone and in person, but maybe not. Are we still wearing masks? Probably so.

The spirit and holiness of this time will be both in the sanctuary and outside of it. I think we may continue to be thankful for all the hard work of our health community, education community, religious community, leaders, essential workers, neighbors, friends, and family. I wish everyone a year of understanding, kindness, connections to one another, and, especially, health.

I'm sure we will continue with our holiday food traditions, but maybe on a smaller scale. We will not have everyone over for every meal but perhaps over the course of the holidays we will be able to see everyone. I'm also not planning elaborate, multi-course meals. Simple, but with meaning and lots of seasoning, will be the plan.

My challenge is that in the past year and half we have stopped eating meat and chicken. We are not saying we never will eat a hamburger, roast, or chicken dish, but we prefer vegetarian meals or fish. So, over the next few months, I hope to feature grains and vegetables rather than another chicken recipe. Wish me luck and if you have vegetarian traditions for Jewish holidays, please email me. In the meantime, here are some old and new ideas for September. Remember, we have Rosh Hashanah, Yom Kippur (not that much food), and Sukkot coming up in the next few weeks as well, so the entire month will be full of meals as well as spiritual meaning.

Honeyed Carrots

This is a recipe from my friend, Marci, who credits a woman named Dorothy Silkin who taught a cooking class at a Los Angeles synagogue. It

serves 15 people so adjust to your needs. Carrots in a sweet sauce or in a stew or "tzimmes" are a traditional part of Rosh Hashanah meals. We pray for a "sweet" new year.

Marci included this recipe in a booklet she wrote for her daughter featuring favorite recipes. What a lovely idea. The recipes include "Bubbie's apple pie," "Uncle Alan's lemon chicken," and, my favorite, "Simi's famous kugel." Simi was my mom and everything she made was "famous."

- 3 pounds carrots, peeled and sliced — or use the baby carrots
- 1 ½ cups orange juice
- 6 tbs unsalted margarine or butter for dairy meals
- 5 tbs honey
- 1 ½ tsp ground ginger
- ¾ cup coarsely chopped dried apricots
- 3 tsp cornstarch dissolved in 2 tsp of COLD water

Peel and slice the carrots into 1/4" rounds (by hand or in food processor). In large skillet, over moderately high heat, bring orange juice, margarine, honey, and ginger to a boil, whisking until blended. Add carrots and reduce heat to medium low. Cover and simmer for ten minutes. Stir in apricots, covering and cooking until carrots are tender, about 5–8 minutes. (Test to see if the carrots are done to your preference.) Then remove from the heat. Stir in cornstarch mixture to thicken the sauce. Return to heat and cook until thickened, stirring constantly. Add more cornstarch if you want the mixture thickened. Note: Tzimmes may be cooled and refrigerated overnight until serving time. Heat in microwave or on top of stove.

Swiss Chard and Herb Fritters

based on a recipe by Renana Shvil in *Epicurious*

Serves 8 to 10 for appetizer sized servings. This is basically a latke, a delicious little pancake, made with some of the huge amount of chard we grew. I've simplified the original recipe and can promise it's easy but a little messy, or at least the way I cook, it was messy. It's also a great way

to add a lot of greenery to your food. The parsley and dill were delicious flavors. I also squirted a little lemon juice over the fritters when they were

done. You could add feta cheese on top or just use the yogurt.

½ pound Swiss chard, stemmed – save the stems and steam them for another side dish
2 tsp coriander powder or crushed seeds
½ tsp caraway seeds (optional) (I didn't have any, so I left it out)
½ bunch parsley
1 bunch cilantro (or just add more parsley if you hate cilantro)
½ bunch dill (no one can hate dill)
1 medium onion grated and squeeze out the excess water
1 tbs harissa pepper paste (optional or add your own level of heat. I didn't have any, so I left this out as well.)
½ cup plain, unseasoned breadcrumbs (I used my leftover challah and the food processor to make the breadcrumbs)
4 large eggs
Vegetable oil for frying — be generous as the fritters need to fry
Plain Greek style yogurt for serving (optional but it was tasty)
Salt and pepper

I put the breadcrumbs, herbs, onions, and chopped Swiss chard along with the coriander, salt and pepper into a food processor and chopped the ingredients until they blended but didn't become pureed. Then I added 2 beaten eggs to the mixture until it mostly stuck together. Meanwhile, heat up a pan with a neutral oil. Shape 3 Tbs of the mixture into a round, flat patty. Beat the remaining 2 eggs to blend and dip each patty into the egg. Work in batches and fry until the patty is set and forms a golden-brown crust, about 3–4 minutes on each side. Transfer to a paper towel lined plate. These can be served immediately or at room temperature along with the yogurt.

Black-Eyed Pea Stew or Loubia

This recipe is from Leah Koenig's new cookbook, *The Jewish Cookbook,* but there are ver-

sions in other cookbooks as well. Claudia Roden has a recipe in *The Book of Jewish Foods*, that includes veal or lamb cubes, and the tomato broth is spiced with cinnamon and allspice and was one her family ate in Egypt. I've seen similar recipes that claim it is Moroccan. In short, there are bean stews from many countries that are similar in that they are cooked in a spiced tomato sauce. So why black-eyed peas? In Aramaic the word for this pea is "ruvia" meaning "many" with the idea that Rosh Hashana is a time for asking for many blessings for the new year. This reference means an increase of more children. There is also a Southern tradition in the United States, that black-eyed peas were eaten on January 1, the secular New Year.

I used dried peas and didn't even have cumin in the house, but I did have some Baharat spice and cumin is part of that. Claudia Roden uses 1 tsp cinnamon and ½ tsp ground allspice. Add the amount of cayenne pepper that you like. It can be served over rice and chop some parsley or cilantro to put over the top. Our family ate this for a Shabbat dinner, but I think if you don't want to make it for Rosh Hashanah it would be great for a Sukkot meal. It's delicious.

2 cups dried black-eyed peas and 2 tsp of baking soda. Cover the peas with water and add the baking soda and allow to soak overnight. You could just use canned black-eyed peas and skip this step.
Olive oil – as much as ¼ cup
1 medium onion, finely chopped
2 medium carrots, finely chopped
1 celery stalk, finely chopped
6 garlic cloves, finely chopped
Kosher salt, 2 tsp or to taste
1 tsp ground cumin
½ tsp onion powder
2 tsp sugar
1 tsp paprika, smoked, or plain
½ tsp ground ginger
¼ tsp cayenne pepper
1 can (14 oz.) diced tomatoes and their juice
2 tbs tomato paste
3½ cups vegetable stock
Black pepper to taste

Use a big pot and warm up the olive oil. Add the chopped onions, carrots, celery, and garlic, and a pinch of salt. Allow the vegetables about 8–10 minutes to soften and then add the cumin, onion powder, sugar, paprika, ginger and cayenne, stirring for another 1–2 minutes. Stir in the tomatoes and their juice, the tomato paste, and bring to a simmer for about 5 more minutes. The mixture will start to thicken. Finally, add the peas, stock and salt and pepper to taste. Turn up the heat and allow the stew to come to a simmer, then turn the heat down and partially cover. Allow the peas to become tender and creamy. This would take a shorter time if you used the canned peas and about an hour or more for the dried peas that were soaked.

Sfratti – Nut-filled Cookie Sticks

From *Cucina Ebreica* by Joyce Goldstein

This recipe makes 48 2-inch-long cookies. According to the author, "sfratti" means evicted and refers to landlords in Italy chasing away poor tenants who did not pay their rent. The cookies are meant to look like the sticks used to evict the tenants. This sounds terrible but somehow became a symbol of a sweet new year rather than a cruel fate.

I made these cookies, and they are very tasty. You will notice that I have not included a picture of

the ones I made. Let's just say, make sure the dough completely encases the filling. I didn't and some of the filling leaked out, made a mess and when I make them again, I will roll out the dough to at least 4 inches and make doubly sure the filling is covered with the dough. Also, I won't cut the rolls into individual pieces until after they are baked just to make sure the filling doesn't spill out.

Pastry
3 cups all-purpose flour
1-cup sugar
Pinch of salt
$^{1}/_{3}$ cup margarine or unsalted butter
$^{2}/_{3}$ cup sweet wine (white if you have it. I didn't so I used water)

Filling
$^{2}/_{3}$ cup honey
¼ tsp ground cloves (optional)
2 cups walnuts, coarsely chopped
1 tbs grated lemon zest
1 tbs grated orange zest
Pinch of ground black pepper

Combine the flour, sugar, and salt in a food processor until the mixture has the consistency of coarse meal. Add the wine and pulse until a ball is formed. Divide the dough in half and flatten into 2 disks. Cover with plastic wrap and refrigerate for 1–2 hours.

Use a heavy bottom saucepan for the filling. Pour the honey into it over medium-high heat. Bring to a boil, add the cinnamon and cloves and boil until it forms a ribbon when the spoon is lifted, about 10 minutes. Add the nuts, citrus zests and pepper and simmer for another 10 minutes. Remove from the heat and allow to cool until you can touch the mixture without burning your fingers. Preheat the oven to 375 degrees and line 2 baking sheets with parchment paper.

Dust a board or counter with some flour, divide the dough into 6 equal pieces and roll each piece into a 4-inch-wide strip that is 12 to 14 inches long. Place a strip of the honey-nut paste on the center of each piece of dough and roll up the dough to fully enclose the honey-nut paste. Cut into finger length cookies (2 inches) and place on the baking sheets. Make an egg wash glaze with 1 egg yolk and 2 tbs water and brush the tops of the cookies. Bake until golden, about 20 minutes.

Apple Tart

My friend, Janet, is an excellent baker who experiments whereas I am a reluctant baker who tries to follow recipes but often messes up (see the Sfratti Cookies, above). Janet calls this recipe "Apple Tart in Progress" but it's really good as it is.

Apples
About 5 pounds of small baking apples like Ida Red or your favorite

Dough
1 cup flour — you can use white flour, whole wheat, or a combination
½ cup unsalted butter

½ tsp salt
A small amount of water — start with a tablespoon or 2 and see how well the dough holds together

Sugar and spice mixture
Mix some sugar with cinnamon, ginger, and ground allspice (or to your taste). No measurements are given for this but start with ¼ cup of sugar and decide if you want another ¼ cup. Use about ½ tsp of the spices for each ¼ cup but I'll bet you will add more of everything.
½ cup maple syrup — this will go on top of everything before you bake the tart.

Halve and core the apples but keep the skins on. Toss the apple halves with a little neutral oil and roast them in a 450-degree oven, cut side down, for about 15 minutes. You want them caramelized, but not mushy (a technical term). Press the dough into a pie plate or tart pan. Sprinkle some of the sugar blend on the dough and then add a layer of apples, skin side up. Sprinkle more of the sugar on top of the apples and then add another layer of the sugar blend. You can add even one more layer of apples if you have enough but pour about ½ cup maple syrup over the top of all the apples. Bake at 450 for 15 minutes, then lower the temperature to 350 for another 10 minutes. ■

Mike Levine: Inventor and philanthropist

By Chuck Newman

Editor's Note: In January, Chuck Newman began hosting a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk-show format of the Zoom presentations highlight Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. Mike Levine was Chuck's first interview back in January 2021. You can find this interview and other previous shows at https://jccannarbor.org/event/conversations .

At 83 Mike Levine doesn't let his advanced macular degeneration diminish his passion to create and contribute. In the last 12 months he has:

- Improved and utilized his contract bridge (the trick-taking card game) system to enable his team to win the North American Online Premier Championships, beating the best players in the world. This is the first time a team has won three consecutive such championships. He is the oldest winner of the most prestigious honor in Bridge. Levine was awarded the Vanderbilt Trophy, 2020.
- Facilitated the extension of the Mike Levine Lakeland Trail (named in his honor) to Great Oaks Township on the east and the Jackson trail segment to the west. Mike was the driving force behind completing the 275 mile Great Lake-to-Lake Trail that includes the Mike Levine Lakeland Trail. In addition to his generous financial support of the trail he rolled up his sleeves and pitched in to overcome a number of obstacles that stood in the way of its completion. This work earned him a special citation in 2019 from Governor Gretchen Whitmer.
- Provided critical support to Recycle Ann Arbor that allowed it to complete the purchase of its current facility and additional land for future expansion. This makes possible the establishment of the Mike Levine Family Trust Eco Center.
- Developeddy methods to make his smart sprinkler more fail safe and capable of detecting leaks in the sprinkling system.
- Refined his system for teaching Spanish to English spakers.

Mike's recent nomination for the President's Medal for Innovation recognizes him for his "successfully commercialized innovative technologies that have become household items — the first consumer-grade programmable thermostat, the menu-driven VCR user interface, among others — as well as products that have improved the productivity of the modern workforce, including an innovative precursor to the modern personal computer and pioneering line of 'plug-compatible' computer terminals that helped lower cost barriers to use of IBM mainframe computing in the 1970s."

When he was 55, Mike took a mission trip to Israel. By chance he spoke with the head of the Ministry for Water Resources who sensitized him to the need for new sources for water. That got him thinking about how he could help. Utilizing the same skills he used as an inventor of innovative electronic devices, he developed, patented, and commercialized a smart sprinkler system that limits overwatering and conserves water. He also invented a process for desalination that reuses

waste heat in water used to cool power plants and other facilities.

In his 50s, Mike was asked to read a document aloud. He was surprised to learn that he skips words when he reads because he had always intuitively understood the essence of what he was reading. He feels this ability to identify the essence of a question, process, or problem, and then utilize those insights, is the source of his creativity.

Learning that he skips words when he reads led to his diagnosis of ADD. He attributes much of his success to his ADD which allows him to hyper-focus. A key attribute of his programmable thermostat was made possible by an insight he had when he had been soaking in the bathtub at 3 a.m. for so long that the bathwater turned cold while he conducted a thought experiment about how to measure heat.

Mike shares many qualities with his grandfather including a compulsion to innovate and persevere and the desire to defy conventional wisdom. Like many Jewish immigrants, his grandfather came to this country with nothing more than a desire to make a better life for himself and his family. Settling in New York City, he took a job in a produce store where he thought he had more opportunities than working in the better paying garment industry. He convinced the owner to let him have the unsalable produce and sleep in the basement as a "watchman." Having reduced his living expenses to almost nothing he was able to save enough money to buy the deli where he worked part time. He was so successful that he was able to expand and start the iconic Katz's deli.

Mike's success commercializing his inventions has enabled him to provide meaningful and sometimes critical support to the Ann Arbor Jewish Community as well as the State of Israel, the State of Michigan, the University of Michigan, and Florida State University, among others. In 2016 he was presented the Michigan Israel's Business Bridge's Chuck Newman Impact Award "In honor of his lifelong commitment to use emerging technologies for the good of our society."

Before Sharon and I founded the Ann Arbor Jewish Community Center I knew that Mike's support was critical. He gave it readily and has continued to do so, including sharing his lakefront home for youth programming.

Here's what some of our community leaders have to say about Mike. "Mike is a true visionary who is able to see things others don't. He is brilliant and enjoys helping guide those of us who seek his support and assistance." Dave Stone, Executive Director of the Jewish Community Center of Greater Ann Arbor.

"Among his other critical investments to JFS's programs and services, Michael's most generous investment of time, business expertise, and resources has ensured the success of the Amster Center, creating a whole new stream of earned revenue to help sustain JFS's mission for years to come." Anya Abramzon, Executive Director of Jewish Family Services of Washtenaw County.

"His generous support of the Jewish Federation's Annual Community Campaign, as well as of the JCC, Jewish Family Services, and the community's LIFE & LEGACY program, is essential to maintaining robust communal organizations and ensuring a strong future." Eileen Freed, Executive Director of the Jewish Federation of Greater Ann Arbor.

Mike's perseverance and continuing generosity is testimony that service and creativity are possible at any age.

The groups involved in the program worked hard throughout the pandemic to inform people in the community about legacy giving. Donors who signed a commitment by the end of August will be receiving a gift from the Jewish Federation of Greater Ann Arbor in appreciation of the generosity shown to our community. Anyone making a promise to leave a legacy gift after that date, but up to one week before the community celebration on October 24 will be treated to an inspiring talk by Rabbi Daniel Cohen presented virtually. ■

Strengthening our community in the new year

By Rachel Wall

As Jews all over the world enter a period of reflection, many are recognizing that one of the greatest lessons of the pandemic is not taking *anything* for granted. The Jewish Federation of Greater Ann Arbor approaches the dawning of this new year more grateful than ever for the warmth and resilience of our Jewish community, and aims to strengthen and protect it in the coming year.

This past year, thanks to the generosity of almost 780 members of our community, more than $1.5 million was raised through the 2021 Annual Community Campaign and auxiliary efforts to enrich Jewish life in greater Ann Arbor, in Israel, and around the world. This total includes $210,000 raised specifically for human services needs in collaboration with Jewish Family Services of Washtenaw County. These funds are being used to fund a social worker position dedicated to meeting the needs of our local congregations. There is much to be grateful for.

But even as some may feel a mixture of hope and anxiety in anticipation of gathering once again in person for the High Holidays, antisemitic activity has reached alarming levels, adding an additional level of concern. The anti-Jewish slurs, hate speech, aggressive threats, and blatant violence continue to increase — even here in Southeast Michigan, and other cities and towns across our nation, and around the world — threatening the very communities we cherish. To put it in context, the FBI's latest statistics indicate antisemitic hate crimes account for over 60% of all religiously motivated hate crimes.

In recent months, the Jewish Federation of Greater Ann Arbor, together with other national Jewish communal organizations, stepped up to address the violence against Jews, as well as against other marginalized communities. Thanks to the support of the local community here in Washtenaw County, the coalition advocated for the bipartisan Jabara-Heyer NO HATE Act, which was successfully passed by both the House and the Senate. This bill addresses hate crimes on multiple fronts, including aiding federal law enforcement in tracking data towards more robust prevention. As Federation launches the 2022 Annual Community Campaign this month, a significant priority is how our local community can continue to work together to improve the physical security of Jewish spaces here in Washtenaw County.

As Jews, our history has shown us that there is never just one issue demanding our attention at a given time. The rise in antisemitism comes when we are still supporting those in our greater Ann Arbor community who are trying to regain their balance in the wake of the pandemic, which we've done by funding efforts like the Food Pantry at Jewish Family Services. We're also caring for global Jewry, including older Jewish adults living in poverty in the Former Soviet Union, through the international aid organization The Joint Distribution Committee (JDC). At the same time, we're making sure children can attend Jewish summer camp, young adults continue to foster relationships through meaningful programming, and people of all ages from the Ann Arbor area deepen their connection with Israel.

The 2022 Annual Community Campaign kicks off the evening of September 1 with a Rosh Hashanah cooking demonstration from celebrated cookbook author Adeena Sussman and renowned chef Michael Solomonov, to be enjoyed by the entire community. Then, on September 26, Federation's annual Major Gifts event will feature Member of the Israeli Knesset and environmental activist Alon Tal. The Major Gifts event is open to donors who make a gift or pledge of $5,000 or more to the 2022 Annual Community Campaign, or $1,000+ for members of our community under age 40. A full calendar of programming opportunities is available on Federation's website, and there's something for everyone — women, medical professionals, Jewish Young Professionals, and more. ■

Creating a life of legacy

Margaret Schreiber, special to the WJN

Jewish community members in Ann Arbor will not want to miss the inaugural donor appreciation celebration for the LIFE & LEGACY® program on October 24 at 7:30 p.m. An initiative of the Harold Grinspoon Foundation, LIFE & LEGACY assists communities across North America, through partnerships with Jewish Federations and Foundations, to promote after-lifetime giving. The goal is to build endowments that will sustain valued organizations and vibrant Jewish communities for the next generation and beyond.

Through training, support, and monetary incentives, LIFE & LEGACY inspires Jewish organizations to secure legacy gifts, steward donors, and integrate legacy giving into the philanthropic culture of our Jewish community. Locally, 11 Jewish organizations have been reaching out to donors and community members whose lives have been impacted by the organizations they love. Participation in this most unusual "Year One" of the LIFE & LEGACY program came to a close on August 31, 2021.

The groups involved in the program worked hard throughout the pandemic to inform people in the community about legacy giving. Donors who signed a commitment by the end of August will be receiving a gift from the Jewish Federation of Greater Ann Arbor in appreciation of the generosity shown to our community. Anyone making a promise to leave a legacy gift after that date, but up to one week before the community celebration on October 24 will be treated to an inspiring talk by Rabbi Daniel Cohen presented virtually.

Rabbi Cohen is a popular motivator, mentor, and inspirational speaker. His unique blend of authenticity, humor, wisdom, and insight is helpful in navigating contemporary society and leading a life of legacy. Engaging in hundreds of end-of-life conversations and delivering thousands of eulogies, Rabbi Cohen has a unique perspective on the essence of a meaningful life. Rabbi Cohen has served in the rabbinate for over thirty years and currently serves as senior Rabbi at Congregation Agudath Sholom in Stamford, Connecticut, the largest modern orthodox synagogue in New England. Rabbi Cohen is the author of *What Will They Say About You When You Are Gone? Creating a Life of Legacy*, and he speaks nationally on leading a life of legacy. He is co-host with Reverend Greg Doll of the nationally syndicated Radio Show *The Rabbi and the Reverend*, writes for the Huffington Post Blog, and is a Bottom Line Inc. Expert.

It is not too late to be a part of the donor appreciation event. "Save the Dates" were sent out with a signed copy of Rabbi Cohen's book, and invitations to the event will be emailed in September. Please reach out to Margaret Schreiber, LIFE & LEGACY Coordinator for Greater Ann Arbor at 734-773-3538 or email margaret@jewishannarbor.org to make a commitment for one of the following organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, EMU Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth and University of Michigan Hillel. ■

"To save one life is to save the world entire." — *The Talmud*

This High Holiday season, as we seek spiritual and physical renewal for ourselves and our loved ones, let us also remember those in Israel who nurture and renew life every day. Whether it's treating civilians wounded in terror and rocket attacks or vaccinating them against Covid-19, no organization in Israel saves more lives than Magen David Adom.

Magen David Adom is not government-funded. Its 27,000 volunteer EMTs and paramedics and 4,000 full-time professionals rely on support from people like you for the vehicles, supplies, and equipment they need to perform their lifesaving work.

No gift will help Israel more this coming year. Support Magen David Adom by donating today at afmda.org/rosh or call 888.674.4871. *Shanah tovah.*

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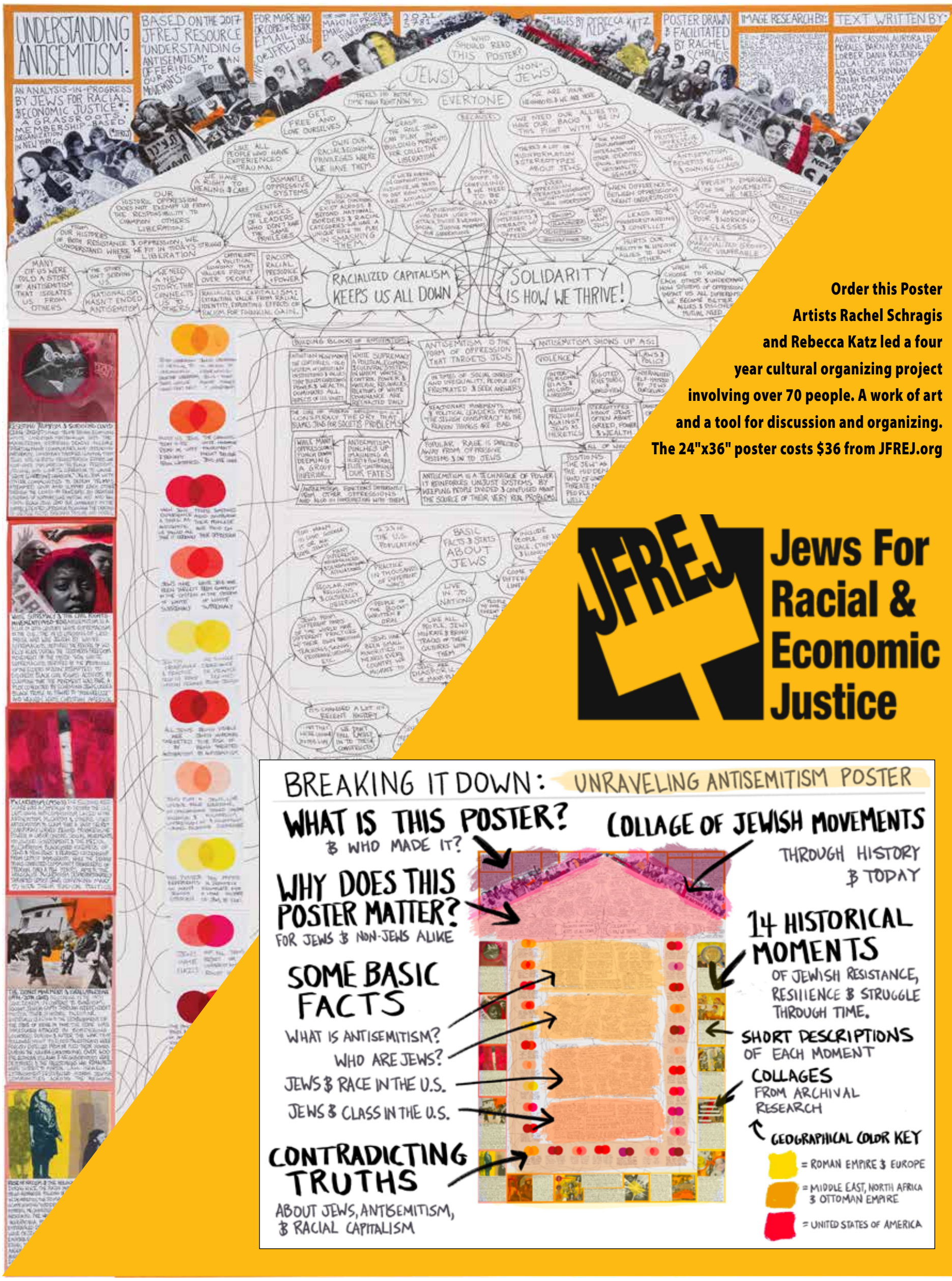
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= MIDDLE EAST, NORTH AFRICA & OTTOMAN EMPIRE
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Local sisters among winners in HMC art and writing competition

Leslie Pardo, special to the WJN

The Holocaust Memorial Center Zekelman Family Campus has announced the winners of the Kappy Family Anne Frank and Elie Wiesel Night Art and Writing Competition.

Notably, Washtenaw County residents — and sisters — Caroline and Carmen Pangilinan, were among the winning students.

Saline High School student Caroline Pangilinan took an award in the Elie Wiesel Night Art and Writing Competition writing category (prose). She started the eleventh-grade last month.

Caroline's sister, Carmen, won in the art category of the Kappy Family Anne Frank Art & Writing Competition. Carmen is currently an eighth grader at Saline Middle School.

In Caroline's Statement of Purpose about her submission, "A Collective Dementia," she wrote: "As one who treasures the impact and value of one's memories, I sought to capture how I was personally affected by the loss of these memories and experiences. I cannot even begin to imagine the pain that those who had lost loved ones in the concentration camps had felt. Though many of the concentration camp victims' stories have been lost to time, the same way my grandmother's unsung memories have been, we must cherish the ones we do have, and use the experiences from them to prevent another genocide like the Holocaust from happening again."

She went on to write, "I hope that by intertwining my grandmother's story with my own, I can demonstrate that, though the event had clearly happened, the pain and stories from it are disappearing from the collective memory, like dementia."

In an excerpt from her winning submission, Caroline wrote "The memory of the Holocaust can be used to prevent future genocides and mass gestures of antisemitism. Memories — the clouds of our consciences — are precious, yet worth little if they have no audience to benefit. Hate between ethnicities and groups will never go away in a human society; conflict is, unfortunately, natural. However, the pain associated with the Holocaust can be used as a reminder that harm is never the answer."

Caroline Pangilinan

Carmen Pangilinan

Carmen's winning art submission "Remember the Pain" illustrates the millions of people whose lives were taken during the Holocaust. According to Carmen, "the single face is made of different pieces. The different colors represent the different kinds of victims. The papers and textures represent the different stories that we don't know or just barely know. The singed edges represent the loss of life. The bigger hand is passing the face down to the younger hand because older generations must pass down the memory of the Holocaust to younger generations. Younger generations need to know this to prevent the tragedy of the Holocaust from ever happening again. They must remember their pain."

A virtual showcase of all the winning entries, including Caroline and Carmen's submissions, can be viewed on the museum website at www.holocaustcenter.org/competition.

During the 2020–2021 school year, the fifth annual Kappy Family Anne Frank Art & Writing Competition was open to students in the 7th and 8th grade encompassing the following categories: poetry, prose, 2D art, and 3D art. Students in grades nine through twelve were invited to participate in the Elie Wiesel Night Art & Writing Competition in the poetry, prose, 2D art and 3D art categories. Students throughout the state of Michigan were eligible to enter the competition.

The theme for the competition was "The Power of Memory." Six million Jewish people were murdered during the Holocaust. Each victim had his or her own story. Unfortunately, some stories will never be known, while others have been preserved and passed on, serving as lessons of what can happen when hatred turns to actions.

Each year, millions of people read Anne Frank's diary and Elie Wiesel's memoir, *Night*. Miep Gies — one of the people who helped Anne and her family hide — found Anne's diary and kept it, hoping to return it to her. Decades later, Miep spoke about not being able to save Anne's life, and shared that in Anne's diary, "she tells us that she wants to live on after her death. Now, her diary makes her really live on, in a most powerful way!"

Wiesel wanted to share his story and teach future generations about the Holocaust. Upon accepting his Nobel Peace Prize in 1986, Wiesel said: "That I have tried to keep memory alive, that I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices."

Creating an art or writing submission was a meaningful way for students to remember the Holocaust whether they were attending school in-person, learning at home, or a combination of the two.

Students entering the competition were asked to respond to this year's prompt by addressing the following questions: What does it mean to remember the Holocaust? How can we keep this memory alive? How does this memory impact our future actions?

The competition was presented with support from the Kappy family. Garry Kappy was born in Opatow, Poland, and at the age of 15 was imprisoned in different labor camps. He survived the horrors of Buchenwald and Auschwitz. While Kappy recognizes the importance of memorializing the victims of the Holocaust, he felt it was crucial to educate and help prevent future genocides. It was this inspiration that led to the Kappy Family Anne Frank Art & Writing Competition.

"For the past five years, it has been an honor for our family to read and see the heartfelt writing and artwork submitted by these talented and caring students," said Dr. Irvin Kappy, Garry's son. "We hope everyone in the community, as well as family and friends out of state, will visit the online virtual gallery to see how the vital lessons from the Holocaust were turned into such impactful words and art." ■

The Passport as Home by Andrei Markovits

Reviewed by Beth Dwoskin

Andrei Markovits is a Professor of Comparative Politics and German Studies at the University of Michigan. In 2007, he was bestowed the Tronstein Prize by the Department of Political Science, and he also received the Golden Apple Award. He's most well-known to Jewish Ann Arbor for his 2016 book, *Hillel At Michigan 1926/27–1945: Struggles of Jewish Identity in a Pivotal Era*, co-written with Kenneth Garner.

The newest book by Markovits is his autobiography, *The Passport as Home: Comfort in Rootlessness*. In this book, Markovits covers every important event in an international life that has been filled with good fortune. His premise is that he is truly a rootless cosmopolitan, that loaded Stalinist label that was created as a code phrase whose meaning is: Jew.

Markovits was born in 1948 in the diverse and sophisticated city of Timisoara, in western Romania. His parents spoke Hungarian. Like most Jews who lived in *Mitteleuropa* — the former Austro-Hungarian empire — they considered themselves members of the *bildungsbürgertum* — the educated middle-class that placed a supreme value on German culture. His parents escaped the Holocaust because of border complexities that left Timisoara in Romania, but their families were sent to Auschwitz, and his grandparents perished there. Despite this background, Markovits's mother had him tutored in German. At the same time, his father hated Germany and always rooted for the team opposing it in international sports matches. This ambiguity was formative for Markovits.

His mother died before Markovits turned 10, and then he and his father got permission to emigrate to Vienna, only because they were supposed to travel from there to Israel. Once they left Romania, they were stateless. But they stayed in Vienna and Markovits attended an old-fashioned gymnasium where he studied even more German, along with French. But he never felt at home in Vienna and his father thought that the only hope for the future were the "long-lasting liberal democracies of the English-speaking world." His father's brother had moved to New York after the war and the Romanian immigration quota was not filled in America, so it was a natural choice.

Markovits got all his higher education at Columbia University, and being there during the student protests of 1968 influenced his future research, especially since there were similar protests in Europe. After Columbia, he became a research associate at Harvard's Center For European Studies. Though this affiliation was essential to his career, he was never a formal Harvard faculty member. He taught at Wesleyan, Boston University, and UC Santa Cruz before joining the UM faculty in 1999.

Much of Markovits's professional work has been the study of nationalism in Germany. *The Passport as Home* is a narrative of the life trajectory that prepared him for this work. In addition to relating every aspect of his professional training and accomplishments, Markovits gives an account of all the people and cultural norms and values that shaped his philosophy of rootlessness, from sports to rock and roll (especially the Grateful Dead) to family dogs. In the last chapter of the book, "Germany: Admiration for the *Bundesrepublik*, Discomfort with *Deutschland*," he notes that Germany didn't become a nation-state until East and West Germany reunited in 1990. The struggles of the previous 1,000 years are still playing out in what he calls "'the thing,' a noxious and indeterminate but clearly discernable amalgam of anti-Semitism, anti-Israelism, anti-Americanism, German nationalism, Nazism, and anti-Westernism, to name only its main ingredients. Jews in some fashion were at its core."

Markovits took American citizenship, but he sees himself as a citizen of the world. His multilingualism, his early life in unfriendly central Europe, his non-status at Harvard, his love of American culture, but above all his Jewishness, contribute to his sense of himself as a rootless person.

Passport as Home is an engaging life narrative by a positive, confident scholar in the critical field of European studies. ■

Looking for Rose: The St. Joseph River Watershed

Clare Kinberg, 21st installment in a series

My Aunt Rose, my father's sister whom I never met, lived for forty years in one place on the south shore of a small lake in Cass County, Michigan. This lake is situated between the town of Vandalia to the north and Calvin and Porter Townships to the south and east where Black and mixed race families had farmed for several generations. On old maps the water was labeled "Mud Lake." Along the way, it was renamed Paradise Lake.

From the same Persian root as the Latin and Greek word "paradise," the Hebrew word "pardes" means garden or orchard. PaRDeS is also an acronym that condenses the multilayered ways that Jewish tradition teaches for reading the text of the Torah: *P'shat* means "surface" or literal; *Remez* means "hints," hidden, allegoric or symbolic; *Derash*; means "seeking" similar occurrences of and connections between words and events; and *Sod* means "secret" or mystical.

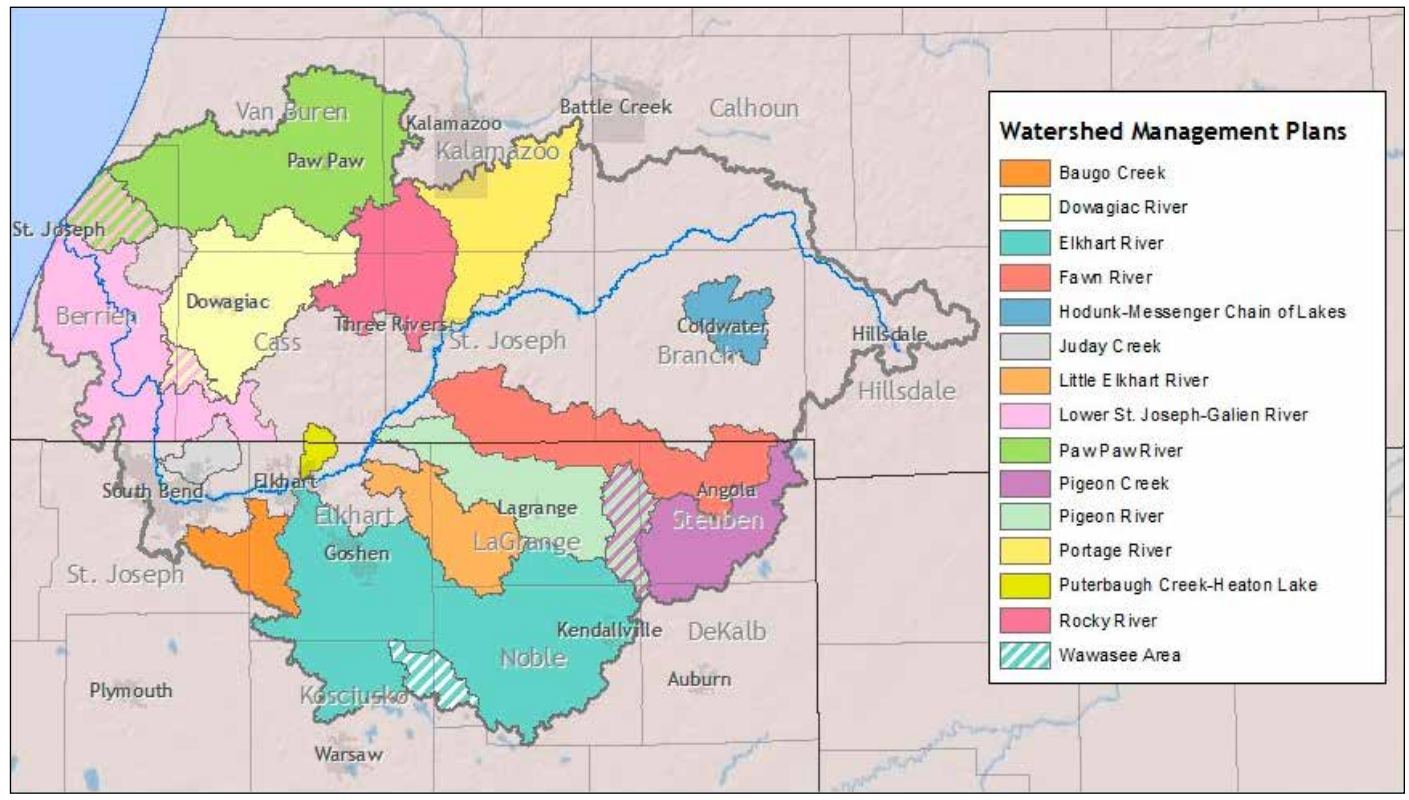
Just as Jewish tradition teaches many approaches to reading Torah, there are also many — some say 72 — names for God. God names are often associated with particular eras of human history. While never pronouncing the four Hebrew letters yud hey vav hey as they are written in text, Jews today often use HaShem (The Name) because God has no name, and HaMakom (The Place) because God has no place.

Yet, the stories in the Torah are all about the Israelites finding a place to call home. The land the Israelites seek while wandering in the desert is literal and symbolic, a corporeal place that is connected to other places on earth and that also can reveal spiritual and mystical wisdom. In Bereshit, the first book of the Torah, Jacob says, "God was in this place, and I, I did not know."

I think about layered meanings when I visit the place, Paradise Lake, where Aunt Rose chose to live. As I turn south off Interstate 94 onto the narrow roads leading to her rural community, I open the car windows to breathe in the country air. I slow down and experience a simultaneous feeling of descending and ascending — lowering into a hidden covert and refuge, yet also climbing an elevation, a path up a mountain built of the actions of humans over many generations. The place where Aunt Rose settled has played a quiet yet outsized role in North American history.

The 185 acres of Paradise Lake are near the center of a large watershed that gathers rainfall and underground water into the St. Joseph River, named by French missionaries in the late 1600s. The river winds through hundreds of miles of prairie, hillocks, and wetlands before emptying into Lake Michigan, becoming the second largest Great Lake's third largest tributary of fresh water. The rounded rhombus-shaped land area of the St. Joseph River Basin Watershed was the homeland for thousands of years of Potawatomi peoples who traveled by canoe through the rivers and lakes of the watershed's fertile, abundant wetlands. Thousands of years.

The headwater of the St. Joseph River is 80 miles directly east of Paradise Lake, in Baw Beese Lake near Hillsdale, Michigan. The Potawatomi leader, Baw Beese, for whom the headwater lake is named, lived during the European invasion and endured the forced removal of their people to Kansas and Oklahoma in the 1840s and 1850s. The removal which Ezekiel Anderson, though Native American, avoided because he was married to a Black woman. When the people who'd lived there for thousands of years were forced to leave, the United States government started selling parcels of the land. Ezekiel Anderson was able to buy land to farm, and hundreds of Anderson's descendants still live in the watershed and nearby; some are buried alongside Aunt Rose.



The St. Joseph River watershed draws together life from parts of 15 administrative counties that include the townships of South Bend, Goshen and Elkhart in Indiana, and Niles, Cassopolis, Dowagiac, Calvin, Vandalia and Three Rivers in Michigan. The places where Aunt Rose spent her days are all connected through streams, rivers, and lakes. As the St. Joseph River reaches Lake Michigan, it forms a watery boundary between the townships of Benton Harbor and St. Joseph, twin cities where the most bitter legacies of white racism shape the human landscape. Residents of St. Joseph, which is 85 percent white, have three times the family income and homes valued at more than three times those of the residents of Benton Harbor, which is 85 percent Black.

As the waters of Baw Beese Lake flow and mingle with all the waters of the St. Joseph River watershed, human actions upstream seem to circulate, as well.

Hillsdale College, located on the shore of Lake Baw Beese, was founded in 1844 by abolitionist Free Will Baptists. From the beginning, it has been non-denominational, and has admitted "all persons irrespective of nation, color or sex," becoming one of the only racially integrated colleges at that time, and the second college in the nation to grant four-year liberal arts degrees to women. Before the Civil War, it was actively anti-slavery, was visited by Fredrick Douglass, and its leadership helped to found the Republican Party which nominated President Abraham Lincoln. It was in Hillsdale College's early years that just to its west, the people of Vandalia rebuffed Kentucky slavecatchers with the words, "Colored men are not property in Michigan."

A little over 100 years after its founding, Hillsdale College's values were tested and revealed on the national stage. Its undefeated 1955–56 football team was invited to the Tangerine Bowl in Florida, an opportunity to win a national championship. But the Hillsdale College team declined the invitation to play the championship game when they learned that their four Black players would not be allowed on the field. (It wasn't until the late 1960s that white and Black college football players could compete against each other.)

The football coach Frank "Muddy" Waters had spent months lobbying to allow his team to compete. Not only was college football segregated, but also, the city of Orlando, Florida, where the game would be played, did not allow integrated bleachers. Little Hillsdale College knew having an integrated team challenged the whole Jim Crow system. Hillsdale hails the team's decision to stand against discrimination as a "better kind of glory."

However, just as a national movement against discrimination was gathering steam, and just as the manufacturing boom in Benton Harbor was crashing, leaving behind environmental disasters and masses of unemployed people, Hillsdale College separated itself from the movement that confronted the disproportionate consequences suffered by African Americans.

Hillsdale College describes its subsequent history this way: After Civil Rights legislation in the 1960s, their moral values led them to reject all money coming from the federal government. Their "colorblind" policies meant they would not report the racial makeup of their student body and therefore would not participate in the national efforts to secure civil rights. They raised a huge private endowment, allowing them to reject even federal funded grants or loans to individual students. Over the ensuing decades, Hillsdale College's reputation grew as one of the nation's most conservative institutions.

By 2016, Hillsdale College had transformed into a gushing fount of support for Donald Trump and particularly of Federalist Society-style judicial activism, which urges that the U.S. Constitution's meaning be frozen in time, interpreted according to the intent of its long-dead authors — many of whom were slaveholders, and none of whom were non-white or women. Hillsdale's current leadership was overjoyed by Trump's appointment of 226 judges who adhere to the "originalist" judicial philosophy. And although the college rejects all financial connections to the Federal government, in 2015 they opened a second campus, Hillsdale in Washington, DC, where their Center for Constitutional Studies and Citizenship and their School of Government helped create their "1776 Curriculum" to teach their beliefs about American history and to counter the anti-racist 1619 Project Curriculum which centers the consequences of slavery and the contributions of Black Americans in the narrative of United States history.

During the decades of Hillsdale's transformation, cross currents from the Civil Rights Movement and the concomitant white backlash washed through the entire human landscape of the St. Joseph River watershed, dropping silt even in the covert created by the farmers of Calvin Township, descendants of slaves and free born Black people, Native Americans, and anti-slavery Quakers.

One of those descendants is my friend Marshall Sanders whose parents and my Aunt Rose are buried near each other in the Calvin Community Chapel Cemetery. Marshall's grandparents and great grandparents were Calvin Township farmers. Though his parents moved to Detroit in 1935 and that's where Marshall was born in 1940, as soon as school let out for summer, he and his brother packed up their bicycles and went to stay with their grandparents until Labor Day when school in Detroit started up again. Marshall is a graduate, 1963, of Hillsdale College.

I asked Marshall about how he experienced race consciousness and racism in Calvin and Vandalia when he was young. He tells me these stories from the early 1950s:

"In 1949 I was not thinking about race. At the

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Michigan group advocates for voting rights

By Sonya Lewis and Cathy Marshall

This summer, the Religious Action Center of Reform Judaism sponsored the Freedom to Vote Campaign, hosting virtual visits with United States senators from across the nation to advocate for the For the People Act and the John Lewis Voting Rights Advancement Act. The For the People Act creates transparent, national standards for federal elections, ensuring that all Americans have equal access to the ballot box. The John Lewis VRAA seeks to end discriminatory practices that have historically prevented Black and Brown communities and other marginalized groups from accessing the ballot.

On August 2 and 3, Michiganders representing communities from across the state gathered on Zoom to meet with Meagan Sunn from Senator Gary Peters' office and Gabrielle Borg from Senator Debbie Stabenow's office. Cathy Marshall and Sonya Lewis, both of Ann Arbor's Temple Beth Emeth, coordinated the meetings. Senators Peters and Stabenow have both co-sponsored both of these pieces of legislation.

Participants shared personal stories illustrating why the protection of voting rights requires our urgent attention. Harold Marks, 90, of Flint, spoke proudly of his perfect 65 year voting record and his fear that voting rights, foundational to the perpetuation of our democracy, are being eroded. He urged the senators to take all steps necessary to pass these bills, including supporting filibuster reform. Ketl Freedman-Doan of Ann Arbor, described the experience of voting early in the 2020 election when her husband was critically ill. She explained that had her husband been forced to wait until Election Day to cast his vote in person, he likely would have been unable to participate in the election. Cilla Tomas, also of Ann Arbor, spoke of her fears of the United States transforming into an autocracy reminiscent of the persecutory regimes her family had endured in Europe. Sarah Lewis, a college student from Ann Arbor currently enrolled at University of California at Berkeley, spoke of her experiences voting remotely, discussing the importance of upholding the ability to vote by mail, ensuring that young people such as herself can participate in democracy.

Reflecting the Union for Reform Judaism's recent resolution on filibuster reform, speakers discussed the fact that without modification of the filibuster, neither of the bills can realistically move forward. The speakers reminded the senators' representatives that rather than serving to protect the voice of the minority, as originally intended, the filibuster has been weaponized, and used as a tool of legislative obstruction.

Ms. Sunn confirmed that Senator Peters cares deeply about voting rights. Ideally, he would prefer to secure bipartisan agreement on the legislation, but he also recognizes that the filibuster has been a significant barrier to progress. Ms. Borg indicated that Senator Stabenow is also passionate about the protection of voting rights, and she is open to considering filibuster reform.

The Religious Action Center of Reform Judaism has been instrumental in championing racial justice and voting rights for decades. In fact, the original Voting Rights Act of 1965 was partially written in the RAC's very own library. Jewish tradition teaches that a leader shall not be appointed without consulting with the community. When sectors of the citizenry are subjected to suppression, leaders cease to reflect the will of the people. Recently, state legislatures across the country have passed numerous laws that disproportionately harm Black and Brown communities. Protecting the rights of all people to vote in free and fair elections is not a partisan issue; rather it is an urgent moral imperative. As Jews and as citizens of conscience, we must use every tool at our disposal to protect our precious right to vote. Our democracy is in peril and the time to act is now.

To contact Senator Gary Peters' office, go to peters.senate.gov/contact/email-gary or call (202) 226-6020.

To reach Senator Debbie Stabenow's office, go to stabenow.senate.gov/contact or call (202) 224-4822.

To contact your Michigan state representative go to house.mi.gov/MHRPublic/frmFindARep.aspx and your state senator https://www.senate.michigan.gov/fysbyaddress.html. ■

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age of 8 years this was not in my consciousness. The children at the Vandalia K–8 school we knew were black and white. In retrospect it did not appear the students grouped together by race. But a couple memories do stand out.

In the early 1950s one summer several of us formed a "Boys Club" on the second level of the

barn. The only way to access the second level was using a ladder from the outside to reach a small door opening. One of the boys from Chicago, visiting his grandparents, did not want the "white boys" to come up the ladder and enter the club. Though at the time I did not totally understand the reason why, it was me who told my two white friends they could not come up the ladder. I saw a confused, hurt, and disappointed look on their faces as they descended the ladder and left the yard. I always regretted this action on my part.

Another Vandalia incident, (year unknown), happened to me while riding my bike in downtown Vandalia. An adult 'white man' approached me angrily asking 'where is Odie?' I said I did not know. He said Odie had slapped his daughter. He walked away saying, all of you stick together, and that he would find Odie. Odie was a black boy who I knew, but did not associate with. I never heard any more about the incident."

Paradise Lake blossomed as a Black resort in the 1940s and 50s, an escape for urban families weary of segregation and racism endured in cities such as Chicago, Detroit, and Indianapolis. The north shore of the lake had a hotel, cottages for rent, and places to eat and drink, and thousands of African Americans came to vacation each summer. Sections of the north shore were purchased and platted for new cottages, and in 1960, Aunt Rose platted her property on the south shore of the lake into one acre plots, planning a subdivision for the growing population.

After the 1964 Civil Rights legislation, which outlawed racial segregation in accommodations and entertainments, African Americans had less need to seek out their own resorts and the community on Paradise Lake stopped growing. After that, Aunt Rose's plots were not as valuable as, I imagine, she hoped.

Through the rise and fall of the resort era, the south shore of Paradise Lake, where Aunt Rose lived, remained much the same. Her neighbors were deeply religious, family-oriented farmers. She was a woman alone now, neither one of the resort-era newcomers nor a descendant of old families. Aunt Rose's property extended to the shore of Paradise Lake, but she didn't have a dock, or a boat from which to fish. Her driveway intersected with the drive of Sister Julia Ash, who was active in the Church of God. Another family of neighbors, the Weatherspoons, were members of the same church. The Weatherspoon children were expected, one told me, to help their neighbors, and he remembers mowing Aunt Rose's lawn. "Ms. Arnwine was quiet and reserved," he told me. He asked his brothers and sisters what they remembered of Rose Arnwine. "She was independent and private, kind and businesslike," he reported back to me. Aunt Rose had found a place to be, a covert, yet she too, remained hidden.

Calvin Township and the little village of Vandalia were a haven — for a while, for some — yet the racism that created the need for such refuge unceasingly lurked and seeped. I looked for Rose for forty years, but did Rose want to be found? Does anyone in Calvin? ■

Please join us
for a celebration of life service

in loving memory of

MYRNA RUTH MILLER
September 12, 1937 – May 5, 2020

at 2 pm
Sunday, September 12, 2021

Temple Beth Emeth
2309 Packard Street
Ann Arbor, Michigan

Reception to follow

TBE events in September

Events and services are both in-person and virtual. Please see www.templebethemeth.org for full details and links.

Families with Young Children Tot Shabbat
Fridays at 5:45 p.m.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Daily morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Adult B'nai-mitzvah classes
Mondays at 6 p.m.: CANCELED September 6
Join Cantor Regina Hayut for an hour for either an afternoon session or an evening session. To join the class, or for more information, contact Cantor Hayut.

Women's Torah study
Mondays at 7 p.m.: CANCELED September 6
An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. and 8 p.m.: CANCELED September 7
Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Weekly Mahj
Weekly on Tuesdays at 7:30 p.m.: CANCELED September 6
Wednesdays at 1 p.m.

Meditation with Claire Weiner
Wednesdays at 5 p.m.: CANCELED September 22
Join Claire Weiner for a 40-minute meditation session

Jewish Prayer: Finding Our Way into the History, Meaning, and Spirituality of our Worship Service
Thursdays at 10:30 a.m. and 7:30 a.m.: CANCELED September 16
Join Rabbi Whinston for an ongoing exploration of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days.

Biblical Book Club with Cantor Hayut
Sundays at 11 a.m. - On hiatus for the summer
Thursdays at 11 a.m.: CANCELED September 16
For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.: RESCHEDULED from September 16 to September 14

Weekly Lunch and Learn
Fridays at noon
Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Spirituality Book Club with Cantor Emerita Annie Rose
Thursday, September 2 at Noon
Contact Annie Rose at cantorannie@gmail.com to join and for more details. Some people attend Tuesday evenings, others Thursday afternoons, others both times each month. ■

Cantor Annie Rose announces new season of Spirituality Book Club

WJN staff

Annie Rose, Cantor Emeritus of Temple Beth Emeth, has announced the 2021–22 program of books for her long running "Spirituality Book Club." The book club meets each month on Tuesdays at 7:30p.m. and on Thursdays at 12 noon, to accommodate people's different schedules. Some people attend Tuesday evenings, others Thursday afternoons, others both times each month.

The season will be starting on Zoom and stay flexible regarding in-person possibilities as the year progresses, keeping a Zoom option. Cantor Annie will email two weeks before each meeting with proposed discussion topics and links to relevant sites.

She says, "Because many of us are carrying around a sense of tenderness as we continue responding to the pandemic and many societal and environmental challenges, I attempted to focus on books that might speak specifically to these issues, rather than general studies of spirituality. I am hoping our resiliency can be buoyed by just the kind of discussions we are so privileged to share."

Themes that guided her in choosing the books include: Restoring the hidden wholeness in the world;

- Discovering that differing, equally significant ideas can come together in one beautiful whole;
- Exploring and experiencing wonder and awe in our daily lives;
- After living through challenges, discov ering a life that is gentler, wiser, and more beautiful than before.

The Spirituality Book Club will begin on Tuesday August 31 and Thursday September 2 with discussion of *My Grandfather's Blessings: Stories of Strength, Refuge, Belonging* by Rachel Naomi Remen. M.D. Dr. Remen explores our interconnectedness through the wisdom lovingly shared with her by her grandfather, a rabbi and scholar of Kabbalah. He believed that blessing one another is what fills our emptiness, heals our loneliness, and connects us more deeply to life. The Spirituality Book Club read this book eight years ago, and at that time thought it was worth a re-read. Cantor Annie says this book is "a perfect summer read as well as a loving text to help us prepare our hearts for the High Holy Days."

In October (5th and 7th), November (2nd and 4th), and December (7th and 9th) the book club's discussions will be on different essays from the same book, *Inscribed: Encounters with the Ten Commandments* edited by Rabbi Oren Hayon. The newly released *Inscribed* is a collection of 22 essays, offering penetrating insights into spiritual and ethical concerns, issues of morality and compelling contemporary societal challenges. By spreading the study over three months, the book club can share a most cherished commodity — ample, unrushed time — to reflect and learn.

The Spirituality Book Club does not meet in January and will start up in February on Tuesday the 1st and Thursday the 3rd with a discussion of the first half of *Thunder in the Soul: To Be Known by God* by Rabbi Abraham Joshua Herschel and edited by Robert Erlewine. Heschel, descended from a long line of Orthodox rabbis, fled Europe to escape the Nazis. He made the insights of traditional Jewish spirituality come alive for American Jews while speaking out boldly against war and racial injustice. Like the Hebrew prophets before him, the great American rabbi and civil rights leader reveals God's concern for this world and each of us. *Thunder in the Soul* is a collection of Rabbi Heschel's writings that provide insights on a range of topics, challenging and inspiring readers to examine assumptions and reconsider what is most meaningful.

The March (1st and 3rd) book club meetings will discuss the second half of *Thunder in the Soul*

Finally in April (5th and 7th), the discussion will be on *More Beautiful Than Before: How Suffering Transforms Us* by Rabbi Steve Leder. "Pain cracks us open," Rabbi Leder writes. "It breaks us. But in the breaking, there is a new kind of wholeness." Rabbi Leder guides the reader through pain's stages of surviving, healing, and growing to help find meaning in suffering. Drawing on his experience as a spiritual leader, the wisdom of ancient traditions, modern science, and stories from his own life and others', he shows that when we must endure, we can, and that there is a path for each of us that leads from pain to wisdom.

These books are all available at the TBE library. Email librarian Clare Kinberg to arrange pick up. Email Cantor Annie Rose to be added to the list to receive updates and relevant links, cantorannie@gmail.com. ■

Events sponsored by AA Orthodox Minyan

For more information and to confirm time and location, please contact rabbayael@annarborminyan.org.

The Shofar: A Voice without Words
Thursday, September 2, 12:30 p.m.
Join Rabba Yael to learn about the shofar and the role it plays in our teshuvah/repentance process. Bring your lunch for a physically distant meal or join on Zoom.

Kids Challah Baking for Rosh HaShana
Sunday, September 5, 9:30 a.m.
Come make challot for your Rosh HaShana meals. Learn about the Rosh HaShana challah's distinctive shape and add some honey and raisins for a sweet new year!

Shofar Blowing in Burns Park
Wednesday, September 8.

Tashlich
Tuseday, September 7.

Yogurt Parfait Bar and Teshuvah
Workshop Sunday, September 12, 10 a.m.
All are welcome to participate in a hands-on family friendly workshop, exploring how we repent in preparation for Yom Kippur.

Sushi in Sukkah
Thursday, September 23, 6 p.m.
Join the AAOM for a delicious dinner in the Sukkah with Kosher takeout. Pricing details to follow.

Sukkah Hop
Saturday, September 25 (check website for time and place)
Hop around the neighborhood with the AAOM! Follow the route to several community sukkot for games, snacks, and stories.

Cooking with Rabba Yael
Sunday, September 26, 9:30 a.m.
Children of all ages are invited to join Rabba Yael to explore the chagim through food. We will think about how to construct a Sukkah and then build our own using edible, delicious supplies.

Childrens' Hakafah
Tuesday, September 28 (check website for time and place)
Celebrate Simchat Torah by singing and dancing with the Torah and join in a parade complete with mini Torahs and flags. ■

AA Reconstructionist Congregation events in September

Looking for a place to celebrate the High Holidays? Join the Ann Arbor Reconstructionist Congregation for services that honor tradition while exploring new and meaningful Jewish paths. Our musical and participatory services are led by Rabbi Ora Nitkin-Kaner, accompanied by guest Cantorial Soloist Gabrielle Pescador, with contributions from our lay leaders.
To ensure community safety during the pandemic, all Rosh Hashanah and Yom Kippur services can be accessed through Zoom. Zoom services will be available to members and non-members.
We are committed to providing a heartfelt and meaningful prayer experience that is accessible to everyone. If an accommodation would make our services more accessible to you, please email us. We look forward to spending this sacred time with you; if you have any questions or concerns, please email aarcgillian@gmail.com.

Second Saturday Morning Shabbat Service
September 11
Shabbat Shuva 10 a.m., Shabbat Services 10:30 a.m. to noon. This is a morning Shabbat Service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event.

Fourth Friday Kabbalat Shabbat Service
Sept 24
Please see the AARC website for details.

AARC Book Group
Sunday September 26, 11:30–1 p.m.
The AARC book group will discuss *The Weight of Ink* by Rachel Kadish. To participate in the September 26 AARC book group meeting, please email Greg Saltzman, gsaltzman@albion.edu. ■

Beth Israel September events

Bite Size Shabbat at Burns Park
Saturday, September 4, 11:30 a.m.
We are excited to partner with the Ann Arbor Orthodox Minyan for these gatherings to help Jewish families in Ann Arbor meet each other. There will be a short Tot Shabbat-style service at 11:30 AM. Older siblings are encouraged to join.

Praying With Your Feet
Saturday, September 4, 11:30 a.m.
Calling all 5–8 year-olds at BIC. Meet your friends at Burns Park.

Pre-Rosh Hashanah Celebration
Sunday, September 5, 3–4 p.m.
Everyone is invited to join us in the outdoor tent for holiday-inspired fun. Register on the BIC website.

Pizza in the Hut
Friday, September 24, 5:30 p.m. dinner, 6:30 p.m. services
Join Beth Israel in the Sukkah for pizza before Friday evening services. Registration required.

Theology Book Club - Online
Wednesdays, 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually. Below is a list of the services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan – virtual only
Sunday–Thursday at 7:30 p.m.

Friday Evening Services – In person and virtual
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual
Saturday at 9:30 a.m. ■

Garrett's Space to hold star-studded 24-hour virtual fundraiser for suicide prevention

Special to the WJN

A recent CDC survey of young adults ages 18 to 24 taken during the pandemic showed that 25 percent of them had seriously considered suicide during the prior 30 days. As the number of young people lost to suicide continues to rise and many continue to struggle, there aren't enough effective support options for this population. Garrett's Space aims to fill that gap.

Julie and Scott Halpert founded Garrett's Space after they lost their precious son to suicide at age 23 in 2017. The organization will be holding a 24-hour livestream fundraiser from 11 a.m. on September 3 to 11 a.m. on September 4 called Go24forGarrett'sSpace.

Last year's event showcased an incredible lineup of Broadway and local musical performers, poets, rappers, classes taught by leading fitness, meditation and yoga instructors and inspirational speakers who have been touched by suicide and depression. This year promises to be just as entertaining, educational, and healing. Speakers include: Oscar, Grammy, Tony, and Golden Globe Award-winning songwriter Benj Pasek, Ashley Park, a Tony-nominated performer and a star of the show *Emily in Paris*, Senator Debbie Stabenow, Rep. Jamie Raskin, and CNN political commentator David Axelrod. There will also be a silent auction. The fundraiser will raise awareness of the suicide crisis impacting our young people, detail available mental health resources and raise money to support Garrett's Space's wellness programming and the creation of a holistically-focused residential center.

Garrett's Space aims to create a residential center in a supportive environment where participants can gain connections, engage in healing activities, and feel better about themselves. Located in a tranquil setting immersed in nature, participants will engage in holistic activities such as meditation, yoga, healthy cooking, art, music, and exercise in addition to receiving one-on-one therapy and support groups with their peers.

Through continuing evaluation and by working with its partner, the University of Michigan Depression Center, Garrett's Space aims to have its programming and residential center be models that can be replicated nationwide. The organization has started running its programming virtually, where young adults meet three times a week for peer-to-peer support, a mood and movement class, and an informal day to connect over ice-breakers and games.

Head to the Garrett's Space website garrettsspace.org for information on how to join and help support this organization's crucial work to turn the tide on the suicide epidemic! ■

Calendar

September 2021

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Wednesday 1

Yidish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

A Very Israeli Rosh HaShanah: Federation. Interactive cooking class with Adeena Sussman dna Michael Solomonov. 7:30 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 2

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. 12:00 p.m.

Lunch & Learn: The Shofar: A Voice without Words: AAOM. 12:30 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Love at the Center: Pardes Hannah. 7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 3

Candle Lighting 7:47 p.m. Nitzavim

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 4

Havdallah 8:46 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat at Burns Park: BIC 11 a.m.

Praying with your feet (5 to 8 year olds) at Burns park: BIC 11:30 a. m.

Sunday 5

Kids Challah Baking for Rosh HaShana: AAOM. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11** a.m.

Pre-Rosh Hashanah Celebration: BIC. 3 p.m.

Monday 6

Erev Rosh HaShanah

Candle Lighting 7:42 p. m.

See page 4 High Holday Schedules

Tuesday 7

Rosh HaShanah

Wednesday 8

Rosh HaShanah Second Day

Meditation with Claire Weiner: TBE. 5 p.m.

Thursday 9

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. AND 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. 12:00 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 10

Candle Lighting 7:35 p.m. Vayelech

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 11

Havdallah 8:33 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Ta'Shma: Shabbat Shuva at 10 a.m. Service 10:30 a.m.to noon

Sunday 12

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 13

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 14

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

(Rescheduled)

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 15

Erev Yom Kippur

Meditation with Claire Weiner: TBE. 5 p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Thursday 16

Yom Kippur

Friday 17

Candle Lighting 7:22 p.m. Ha'azinu

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 18

Havdallah 8:20 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 19

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Apples & Honey and lots, lots more: JCC. Outside. 2 p.m.

Monday 20

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tusday 21

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 22

Sukkot

Thursday 23

Sukkot

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. 12:00 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 24

Candle Lighting 7:10 p.m. Sukkot

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Pizza in the Hut: BIC. Dinner 5:30 p.m. Services 6:30 p.m.

Fourth Friday Kabbalat Shabbat. AARC. Hybrid, outside at the JCC and online. 6:30 p.m.

Saturday 25

Sukkot

Havdallah 8:08 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 26

Sukkot

Book Group: AARC. *The Weight of Ink by Rachel Kadish*. For info email Greg Saltzman, gsaltzman@albion.edu. 11:30 to 1 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 27

Sukkot

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday28

Shemini Atzeret

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Simchat Torah Celebration: BIC . 6 p.m.

Wednesday 28

2 Sukkot

Simchat Torah

Simchat Torah Breakfast: BIC. 9:30 a.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Thursday 9

Jewish Praye2r: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. 12:00 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

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Carl Levin, longtime Jewish senator from Michigan, dies at 87

Ron Kampeas, for the JTA

Carl Levin, the Jewish Michigander who spent 36 years as a fierce inquisitor in the Senate, has died at 87.

The Levin Center at Wayne State University Law School announced Levin's passing on Thursday, July 29. It did not give a date or cause of death, but Levin was diagnosed with lung cancer four years ago. The center, named for Levin, focuses on the passion of his career: government oversight.

Levin, first elected to the Senate in 1978, became his state's longest-serving senator. From 2001 until his retirement in 2015, Levin served as the chairman or the ranking member of the Senate Armed Services Committee. He was always a little disheveled and spoke softly, and his staffers described him as a rarity — a kind and accommodating boss in the world's most intense pressure chamber.

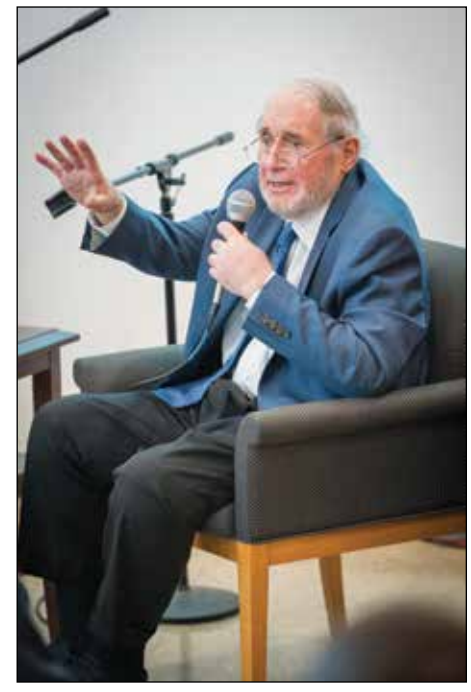
"Carl Levin was a giant of a Senator and a giant of a human being with a big heart and a kind soul. He made his mark and will go down in history as one of the best," former California Senator Barbara Boxer told the Jewish Telegraphic Agency.

President Joe Biden, who served with Levin in the Senate for decades, evoked Levin's signature avuncularity in his remembrance. "With his head tilted down, his eyes peering over his glasses — Carl always looked people straight into their own eyes, listened with an open mind, and responded the way he saw it with respect," Biden said.

Levin could be fierce in eliciting testimony in the Senate as chairman of the subcommittee on investigations. Hauling Goldman Sachs executives before his committee in 2010, amidst the carnage of the 2008 financial collapse, he said, quoting an internal email: "You knew it was a 'shitty deal' and you didn't tell your clients. Does that bother you at all?" He repeated "shitty deal" a half dozen times in two minutes, and his subjects squirmed on camera.

Sen. Ron Wyden, D-Ore., who like Levin is Jewish and has a reputation as a relentless inquisitor — in Wyden's case, the target is the intelligence community — paid tribute to his colleague's probity. ""Every single day for years and years, Carl Levin gave public service a good name," Wyden told JTA. "Whether it was holding powerful special interests accountable, focusing on economic policies that gave everybody in America the chance to get ahead, or building principled bipartisan alliances across the aisle, he represented what doing the people's business is all about."

Levin's liberal economic outlook was shaped as he watched the diminishment of his once muscular and beloved city, Detroit. He fought hard for car manufacturers in Congress, knowing the lifeblood that they were for his state's working class. He worked



as a taxi driver while in college — he said he knew Detroit's every block — and on an assembly line at Chrysler.

Levin was a dove who spoke out early against the George W. Bush administration's plans to invade Iraq, but as chairman of the committee that shaped military policy he was also a defender of protections for the armed forces, sometimes to what fellow Democrats was a fault. He successfully prevented bids to take investigations of sexual misconduct out of the hands of the line of command.

Joe Lieberman, who served for years in the Senate as a Democrat and then an Independent, said Levin's work ethic endeared him to both sides of the aisle." "He was absolutely trusted by all of us who were privileged to serve with him," Lieberman, who is Jewish, told JTA. "We trusted his ethics, we trusted his judgment, and we trusted his advice because we knew he had 'read the bill' and thought about it before he spoke. And we liked him too. That made him a very effective senator. It also meant he had as many friends and legislative partners among Republicans as among Democrats, particularly on the Senate Armed Services Committee where I served with Carl for two decades."

Levin told interviewers he grew up in a middle-class household in Detroit and that his parents, Saul and Bess Levin, were Zionists. Bess was active in Hadassah.

"Sandy [his brother, Senator Sandor Levin] and I and our sister Hannah used to call ourselves Hadassah Orphans because when we got home in the afternoon, my mother was never there," he said in an oral history for the Detroit Jewish Federation. "She was volunteering for Hadassah."

Lieberman said Levin would convene the Jewish senators to partake of pre-Rosh Hashanah goodies. "He also brought us together every year before Rosh Hashanah in his hideaway for apples, honey, and a good cup of sweet kosher wine," he said.

Levin was a go-to senator for lobbyists from the American Israel Public Affairs Committee and was attentive to their requests for defense assistance to Israel. However, he parted ways with AIPAC when the lobby, heeding the Israeli government at the time, opposed the emerging Iran nuclear deal in 2015.

Even after his retirement in 2015, as the deal neared completion, Levin remained influential, urging his former colleagues to back the deal.

He was devoted to the entire state [of Michigan], traveling to its farthest corners to meet constituents. A staffer recalled to the Jewish Telegraphic Agency that he convened the staff after a woman in an airport complained to him that she had not heard back from his office after writing. The talk, the staffer said, was "serious," but not a rebuke and not unkind.

Levin's older brother Sander Levin was elected to the U.S. House of Representatives in 1982, and from 2010–2012 — when Sander was the chairman of the tax-writing Ways and Means Committee and Carl chaired the Senate Armed Services Committee — they were the most powerful brothers in Washington.

They were throughout their lives the closest of friends. Sander, who retired in 2019 — replaced by his son and Carl's nephew, Andy Levin — described his sadness in 2014 anticipating Carl's retirement.

"We've been the longest-serving siblings in the history of Congress," Sander Levin told the Detroit Free Press. "We were raised together and have always been very close … we roomed together at law school … whenever there were issues of common interests, we talked quite a lot. And we sat together for 32 State of the Union Addresses. So it will be very different not sitting together this year."

Carl Levin married Barbara Halpern in 1961. They had three daughters, Kate, Laura, and Erica. He is survived by his wife, daughters, brother, and six grandchildren.

Remembrance of Carl Levin by his friend for more than 70 years, Bob Marans

News of Carl Levin's death was a sad moment for Detroiters and for many others throughout Michigan, the country, and the world. He had been our U.S. senator for 36 years and before that, a Detroit City Councilman for 8 years. It was especially sad for me as someone who has been his friend for more than 70 years. We first met in grade school and grew close during our junior high school years through a shared interest in sports, particularly baseball, and philately. Our friendship grew following graduation from college when we both worked in downtown Detroit and met regularly for lunch discussing Detroit politics and sports. Our friendship deepened as we both married, had children, traveled together, and shared numerous life events in Michigan and Washington. Many of the D.C. visits were with old school friends from our early days in Detroit.

Carl's last formal visit to Ann Arbor was in September 2019 when he spoke at a Fed-

continued on page 33

continued on page 33

eration event. As a longtime friend, I was asked to introduce him to the assembled audience. As part of my introductory remarks, I share the following:

"Many people believe that his election to the Detroit City Council was the result of his first political campaign. But they are wrong! Carl was elected as an officer in our high school graduating class with the campaign slogan, 'THIS IS WHAT HAPPENS TO BREAD WITHOUT LEVIN' displaying THIS (hold up matzah) on posters, carried around by many of his friends. Yes, I have known the senator for a very long time.

From l to r: Gideon Hoffer, Carol Hoffer, Me, Judy Marans, Levin, Sara Wohl, Donny Wohl, Marla Chinsky, Joshua Chinsky. This was the host committee for the 2019 Jewish Federation of Greater Ann Arbor Major Gifts event.

So let me reveal a few additional tidbits that are not in his official bio.

First, Carl was a terrific athlete growing up in Detroit playing basketball in his back yard with his brother, Sandy and an assortment of friends, and baseball on the fields around our elementary, intermediate, and high schools, all within a few blocks of where we lived. In fact, he and I were on the traveling baseball team at a summer camp we both attended in Ontario at the age of 14. Carl was the second baseman and I was right behind him in right field. The coach of our team was an older counselor, Sandy Levin.

Carl was also on our high school tennis team where he developed skills that later were applied to his squash game. Many years later, when I took up squash, I recall my one and only match with him; he ran me around the court until I had to give up from sheer exhaustion.

Carl also played college basketball, but not quite as well as another freshman Senator from the class of 1979. Yes, Senator Bill Bradley (from New Jersey) had a much more illustrious college and professional basketball career than Carl. And he was much taller that Carl.

Second, Carl had and still has a passion for collecting things, whether its stamps, old autographs, or other historic memorabilia. One story relates to the signing of the Camp David peace agreement between Israel and Egypt in March 1979 on the grounds of the White House. As a newly-elected Senator, Carl was there in the audience. After the ceremony, he went up to Menachem Begin bringing his program and asked the prime minister to sign it. Begin graciously signed the program; Carl then proceeded to get a signature on the program from Anwar Sadat.

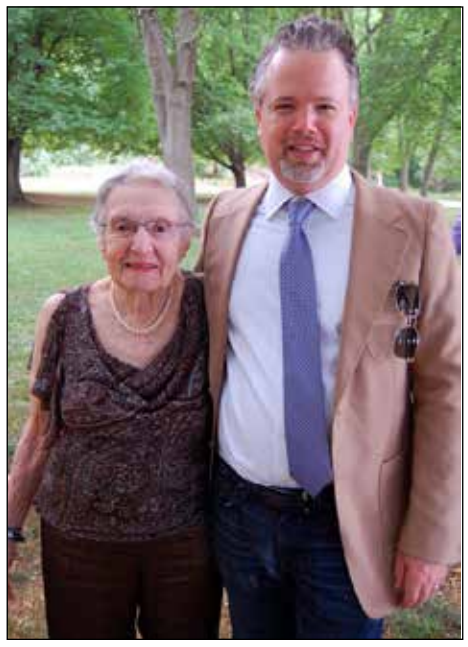
Several months later, Carl had an appointment to meet with President Carter to discuss matters related to his arms services committee assignment. He brought the signed Peace Program with him to the meeting. Before getting down to business, Carl said: 'Mr. President, would you mind signing this?' According to Carl, Carter's jaw dropped as he realized that even he did not have such a historic document."

Carl Levin and I last met in early June when we visited a new section of the Detroit riverwalk. We were fellow board members on the Detroit Riverfront Conservancy but his involvement and vision for the riverfront go back to his days on Detroit's City Council. His last words to me as I departed for Ann Arbor were, "See you at the christening." The weekend before he died, the christening of a new navy destroyer, the U.S.S. Carl M. Levin was to take place. The ship naming was a well-deserved honor for which he was very proud. The christening will take place later this fall. I suspect there will be many additional honors in Detroit, Michigan and the nation in the months ahead. ■

Mik Moore's memories of his grandmother, Irene Dash

My grandmother, Irene Dash, died this morning [August 3]. It was sudden, but not unexpected. She was 99 and her body was no longer listening to her. This, I am sure, made her angry. She didn't like being ignored.

I suppose it is hard to live for a century and not have a full life. She did, and hers was. Irene was born in Brooklyn in 1921 and lived most of her life in Manhattan, the last 75 years or so in the same apartment building in Chelsea. An apartment I visited often as a child, for Passover seders and book parties, and as an adult, for Hannukah and birthday parties and just to hang out. The apartment where she died today. The apartment where we will soon sit shiva to remember her life.



Irene Dash and Mik Moore

My grandmother always struck me as sophisticated without being pretentious. This is no small feat for a scholar of Shakespeare. Perhaps it is because she was a feminist, and a Jew, who identified with the underdog. I'm sure she was thrilled to have two daughters. But my generation, the grandchildren … three of four were boys. What's a feminist grandmother to do with grandsons?

We would race down the block. We went fishing … for frogs. We went shopping … once, for a gold two-finger ring. She wasn't going to be intimidated by my offbeat requests. Like the lyrics from old Broadway shows she loved to quote … "anything you can do I can do better." She could be a bit competitive. She also wasn't going to pass up an opportunity to do "an activity" with her grandson. There were lots of activities.

She was a fighter. By this I mean, she got into fights. Also, that she was determined. Both were true. On balance, I'd say this was a good quality. She was determined to get her PhD while her daughters were in college. To write a book. To write more books. To march for the Equal Rights Amendment. To become bat mitzvah … more than seven decades after she turned 13. To learn how to use the latest technology, from a laptop to an iPhone to Facebook.

And she was also determined to argue. Sometimes with strangers. Often with family, particularly her husband, my grandfather.

I mostly enjoyed her outbursts, even when directed at me. She was easy to rile up, but also, for me, easy to tease, and usually, easy to make laugh. We shared a mischievous streak. She would forgive me quickly. But she wouldn't forget. I imagine her final words were … "don't let Mik drive the car." Her great grandkids were too important to be entrusted to their father behind the wheel. In fairness, I understand where she was coming from.

My work in politics was of great interest to my grandmother. She had been around for a while and retained strong opinions about politicians. Until Trump, I think the pol she hated most was Nixon. Sure, for Watergate and Vietnam, but first and foremost for red-baiting Helen Gahagan Douglas in the 1950 California Senate race. When I worked for Mark Green in the 2001 mayor's race she became a strong supporter, volunteering to appear in one of his TV ads. She helped raise money for my work on the 2008 presidential campaign. In 2016, for her 95th birthday, a few days before Election Day, I gave her my framed guest pass and a photo from Hillary Clinton's nomination acceptance speech. Electing a woman to the White House would have made her very happy. Losing to Trump … this was not a great way to spend your final years; watching Rachel Maddow and being angry at the world.

I come from a family of matriarchs. I've been lucky to have known many of them, including Irene, her mother (my great grandmother, Bella), and her eldest daughter (my mom). Longevity can be a blessing, particularly when it lets new generations know their elders. My great grandmother, Irene's mother, died when I was 23. My kids have grown up with three great grandparents; Irene stayed alive the longest. She enjoyed my kids and saw them regularly. During the holidays, at birthdays, and sometimes for no reason at all.

My grandmother was left-handed. But she grew up in a time when left-handed people were subjected to egregious discrimination. Or so she claimed. Thus, she wore her left-handedness with great pride. When she noticed my son eating with his left hand, she was certain she had found a fellow traveler. When he insisted that he was not, in fact, left-handed … she refused to believe it. He was one of us, she asserted. A lefty.

My daughter, a soccer player who takes after her father, was a kindred spirit. Into her mid-90s, Irene would come down to Pier 40 to watch Zoe play soccer. But really, she didn't understand soccer. She came to watch my daughter run. I think she would have loved to have lived in the world her great grandchildren are entering, where girls are encouraged to be athletes and to be educated and to work, to do all of the things that she could do only after great struggle.

I have many stories about my grandmother, but my favorite, the one that most fully captures who she was, is a story I heard from my mother. When my mom was newly married and out of college, living with my dad, she asked my grandmother, in frustration, "Why didn't you teach me how to cook?" "I taught you how to read," my grandmother replied.

For the record, my mom, an excellent reader, became an excellent cook.

Her life was a blessing to so many over so many years. May her memory be a blessing for so many more.

Irene is survived by her daughters, Deborah Dash Moore and Deena Dash Kushner; her grandchildren, Mordecai Moore, Aaron Kushner, Mik Moore, and Ze'eva Kushner; and her great grandchildren, Elijah Axt, Marcus Kushner, Mirabella Kushner, Zoe Moore, Rose Moore, Magnolia Kushner, and Oren Moore.

For more about the life of Irene Dash, see her obituary in the *New York Times*. ■

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Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Kate Levin Markel on the death of her father, the Honorable Carl Levin, grandfather of Bess and Samantha, July 29.

Noga Morag-Levine (Jonathan Levine) on the death of her mother, Penina Morag-Talmon, grandmother of Adam Levine and Shira Levine (Jon Abel), great grandmother Liora and Noah Abel, August 1.

Deborah Dash Moore (Macdonald Moore) on the death of her mother, Irene Dash, August 3.

Sheryl Hirsch (Jack Billi) on the death of her father, Ronald Hirsch, grandfather of Andrew Billi (Alexa Bush) and Allison Billi (Adam Markovitz), great grandfather to Anna Billi and Mischa Markovitz, August 4.

The family of Eden Orana Gaiski on her death, August 19.

The family of Brhan Shapiro on his death, August 20.

The Washtenaw Jewish community sends mazal tovs to:

Adira Maze on her bat mitzvah, September 4.

Bass Dieve on his bar mitzvah, July 24.

The families of Greg Shill and Jaime Braverman on their marriage, June 20, 2021 in New Jersey. Greg is the son of Karen (Henry Beitz) and Merton Shill of Ann Arbor. Greg is a Professor of Law at the School of Law, University of Iowa, and Jaime is a Pediatric Intensive Care Unit Physician at Rush University Medical Center, Chicago, Illinois.

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